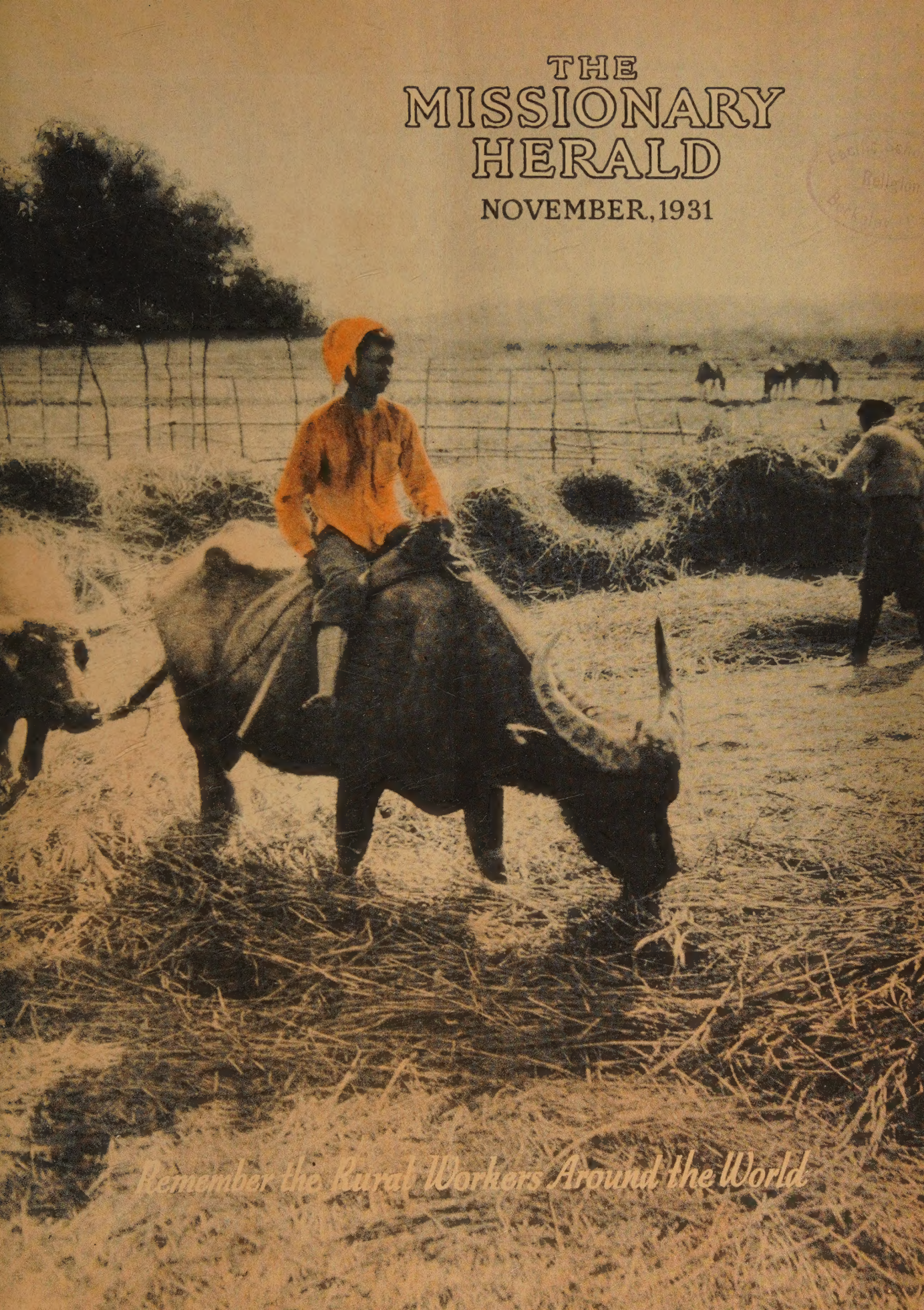
# THE MISSIONARY HERALD

NOVEMBER, 1931



*Remember the Rural Workers Around the World*

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## Our November Issue

draws attention to the twenty-fifth anniversary of the Laymen's Missionary Movement and the one hundred and twenty-fifth anniversary of the Haystack prayer meeting. It also stresses the rural work of Board missions.

Thomas Cole Richards, D.D., pastor emeritus of Mystic Church, Medford, was himself pastor of country churches in Connecticut and Massachusetts for many years. Like the Haystack men he graduated from Williams College. He is author of *Samuel J. Mills: Missionary, Pathfinder, Pioneer, and Promoter* and of *Young Men and Prayer.*

Wynn Cowan Fairfield, D.D., now associate secretary of the Board, was its missionary for eighteen years in Taiku, North China, and on the staff of Oberlin-Shansi Memorial Academy. He is an alumnus of Oberlin. Dr. Fairfield wishes it made clear that his article is a compilation from letters and reports, supplemented by his own experience on the field.

Frank Milton Sheldon, D.D., pastor of the Pilgrim Church, Oklahoma City, and chairman of the Findings Committee of Seminar VI at Seattle, contributes the second in his series on the Findings.

Mrs. Lydia A. P. Flint is hostess of International College, Izmir (Smyrna). She and her husband, who died several years ago, were associate missionaries of the Board for a time; then worked in refugee camps under the N. E. R.

James L. Barton, D.D., LL.D., secretary emeritus of the Board, formerly its missionary in Turkey, author of many books, the latest being *The Story of the Near East Relief,* writes an appreciation of the life and work of Lucius Harrison Thayer, D.D., vice-president of the Board.

Rev. Edward Huntington Smith, an Amherst man, by the way, has had supervision of the country churches and schools in the district of Ingtai for thirty years.

Alden Hyde Clark, D.D., also an Amherst man, now secretary of the Board, was its missionary in Western India for twenty-five years. He is author of *India on the March* and *The Social Dynamic of Jesus.*

Mrs. Lydia Lord Davis is chairman of the Thankoffering Committee. She was missionary of the Board for eleven years in North China.

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# THE MISSIONARY HERALD

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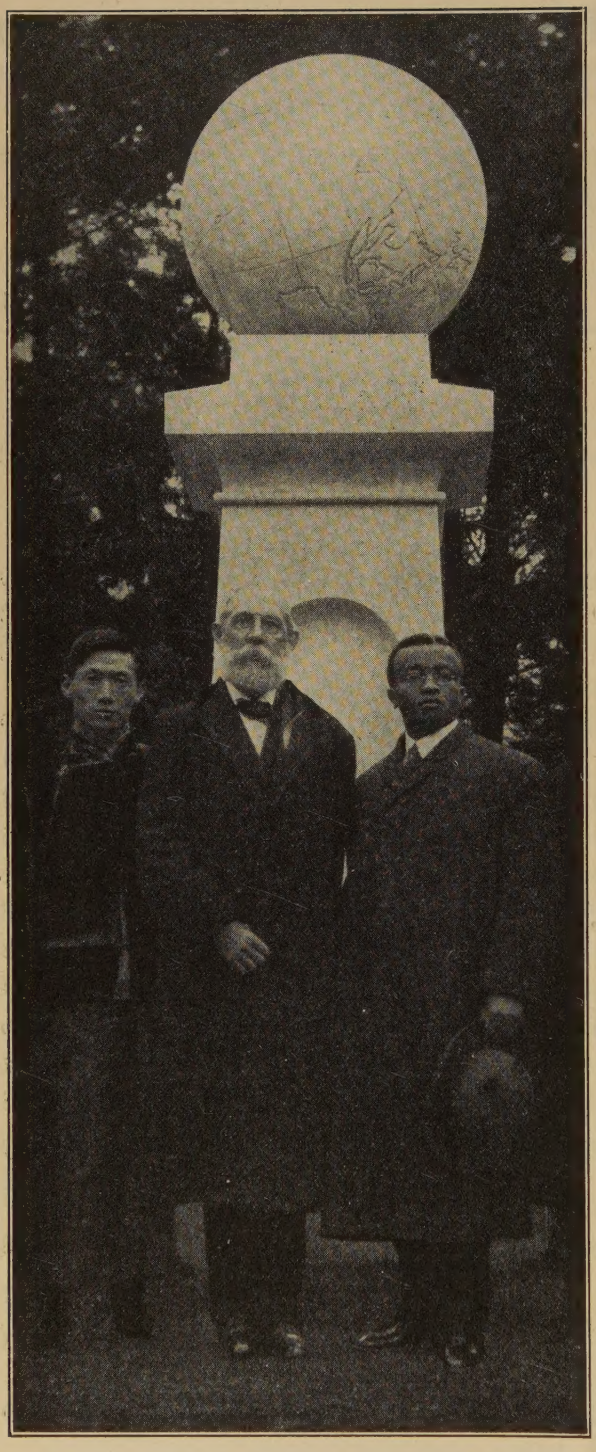


THE FATHER OF THE LAYMEN'S MISSIONARY MOVEMENT

Dr. Samuel B. Capen is seen here standing before the famous Haystack Memorial Monument at Williamstown, Massachusetts. At his right is H. H. Kung, then a student at Oberlin and now President Chiang's right-hand man in China. At his left is Mr. Gumede, now we understand, a prominent Zulu leader in Africa.

The picture was taken at the "Haystack Centennial" which Dr. Patton and the American Board arranged for in 1906.

On November 15, in the Fifth Avenue Presbyterian Church, the Laymen's Missionary Movement, of which Dr. Capen was the first president, celebrates its twenty-fifth anniversary, and also the 125th anniversary of the Haystack Prayer Meeting.

# Men and Missions

SOME years ago we ventured to appeal to a certain well known pastor of a great metropolitan church for the names and addresses of prominent parishioners who might be induced to take the MISSIONARY HERALD.

He sent in a list of twenty-six—*all women!*

We gathered from this that either the noted divine thought it wiser to approach men indirectly through the women, or that in the last analysis the missionary work of his church was preeminently if not wholly a job for the women. In either case, the success of the enterprise to his mind lay in the hands of the feminine sex.

During the years intervening we have often found ourselves wondering if he was not right after all. Certainly the women are today, as in the past, the sustaining force of the missionary movement. They keep things going at home; they are the life of the work abroad; they are said to raise much more than half of the money required for the task. Some believe, in fact, that if our women's organizations, home and foreign, had been left intact up to the present, the gifts from the living would not now be so many hundreds of thousands of dollars behind the receipts of the period before the mergers.

In all fairness we must place them far ahead of the men, and must continue to look to them for the material as well as spiritual goods required to bring us safely through this crucial period.

**But what of the men?**

Back in the days of the beginning of the Laymen's Missionary Movement the refrain ran thus:

*"In the world's broad field of action,*
*In the bivouac of life,*
*You will find the Christian soldier*
*Represented by his wife."*

If this was generally true twenty-five years ago, it is doubtless true today, though we seem to be better organized to refute the charge than we were then. Certainly there never was a time when the missionary enterprise was in such urgent need of the masculine mind and of masculine vigor as the present.

And we believe that none recognize this better than the women themselves.

**But how shall the men be reached?**

Just how this world-wide work can win the support of the men in our churches is the problem before us. The Laymen's Missionary Movement was organized under the leadership of Dr. Capen and Mr. Sleman and others in 1906. For several years it made an appreciable dent, but as we recall, it was overshadowed by the Men and Religions Movement—which was too broad to get anywhere—or else lost its strength in denominationalism. Later the Interchurch Movement absorbed the Laymen's Movement.

**The Laymen's Missionary Movement has been revived!**

A few years ago it was revived in Chicago, with home missions added to foreign missions, and when on November 15 it celebrates its twenty-fifth anniversary in the Fifth Avenue Presbyterian Church, New York, it may prove itself such a vital educational and promotional force as to revive in turn the hopes of many who have this world-wide enterprise at heart.

As a beginning, so to speak, in this new program, emphasis is to be laid upon the temper and achievements of those young, courageous men of Haystack fame. The one hundred and twenty-fifth anniversary of that memorable prayer meeting will be celebrated alongside of the Laymen's Missionary Movement's twenty-fifth. Much inspiration and possibly some fruitful ideas will come from the contemplation of what has been done by men with a mission since 1806, but for certain reasons the task of actually "putting it up to the man in the pew," of "selling missions to the man on the street" will require something more striking and appealing as a method than was available twenty-five years ago.

**The Laymen's Inquiry will help.**

One of the things that the Laymen's Missionary Movement ought to find of value is the great Laymen's Foreign Missions Inquiry that is being conducted in India, China, and Japan under the auspices of the Social and Religious Research Institute in New York. This is doing on a larger and more scientific basis what the Laymen's Missionary Movement in its charter of organization dreamed of doing when it allowed for a "commission of fifty or more business men to visit the several mission fields and report their findings to the churches."

The conclusions of this Inquiry, thanks to its splendid financial backing, will presumably be available next year to all Christian laymen, and if it fulfills its purpose it "will mark nothing less than the beginning of a new creative era in the initiative, intelligent participation and effective leadership of laymen in the world mission of Christ."

All this revived purpose to bring men and missions together ought to mean a new day for the spiritual life of the Church: for it should persuade men to give missions a hearing; it should give the men a world-perspective, something to think of and to work for outside their own local circles; it should challenge the best and biggest elements in their natures; it should bring God more intimately into their private life.

# The Haystack Anniversary
# A Tribute to the Power of the Country Church

By THOMAS COLE RICHARDS

THE important and impressive gathering of thoughtful men from all over the world which, at the world institute at Williams College every summer, earnestly and honestly discusses government, politics, economics, and social adjustment from the international standpoint, is the legitimate and logical successor of the little group of five undergraduates who, one hundred and twenty-five years ago literally put Williams College on the map of the world.

*Those boys of the Haystack prayer meeting had a world-consciousness;* were broad-minded, wide visioned, large hearted. They had studied Asia in the regular college courses; they were interested in the commercial development of the East India Company; but they were interested most of all in the Kingdom of God.

Seventy-five years ago, on the fiftieth anniversary of the Haystack prayer meeting, its first public celebration was held and Mission Park was dedicated. David Dudley Field presided, and among the speakers were: the secretary of the American Board, Rufus Anderson; its treasurer, Henry Hills, whom Mills had tried to induce to go out as a missionary; and several others who had known Mills. Professor Albert Hopkins in the principal address on the "Men of the Haystack," said:

"Their powers of theorizing and planning were of a high order; particularly was this true of Mills, whose mind was evidently highly constructive. The men of the Haystack were remarkable for the comprehensiveness and breadth of their views, and at the same time were men of detail. . . . They held in its broadest sense the great doctrine of the brotherhood of man. They had enlarged views of the capabilities of the Gospel. . . . They were men of faith. Their convictions were strong, not only with reference to the capabilities of Christianity, but in reference to its actual triumphs. . . . The men of the Haystack taught a dull, material age the value of ideas; that an age is

glorious, not in proportion to its material wealth, but in proportion as it finds its life in thought and principles; in proportion as it is swayed by them and is the exponent of them."

*In November the Laymen's Missionary Movement celebrates its own twenty-fifth anniversary and the one hundred and twenty-fifth anniversary of the Haystack meeting, the American Board also remembering the occasion.* The story of that meeting is very familiar:

One sultry August day in 1806 a group of students who were accustomed to hold prayer meetings on Saturday afternoons in a maple grove in Sloan's meadow were driven by a terrific thunderstorm to seek shelter under a nearby haystack. During that meeting Samuel J. Mills, the leading spirit, proposed sending the Gospel to the heathen in India. Waxing earnest and enthusiastic, he swept away all objections with one historic sentence, "we can do it if we will." Then, at the close of the discussion, Mills, who had great faith in prayer, said, "Let us make it a subject of prayer under the haystack, while the dark clouds are going and the clear sky is coming."

*That was the beginning.* At later meetings those college boys read and discussed the reports and letters from the London Missionary Society published in the *Connecticut Evangelical Magazine.* Mills, in season and out of season, talked of missions with many men in college. Wherever a student would listen he tried to imbue him with his own zeal and interest.

In 1808 "The Brethren," a secret society, whose records were kept in cipher, was organized. It was the first foreign missionary society in America organized, not for the purpose of sending others, but "to effect in the persons of its members a mission to the heathen." The greatest thrill I experienced during all my research and investigation came when I read in the library of Andover Seminary the manuscript records of "The Brethren" as transcribed by one of the original signers, Ezra Fisk.

Some of the significant things about this movement were:

*It was the beginning of internationalism and world consciousness,* as I have already pointed out.

*It was a youth movement, pure and simple.* The churches and ministers were not aroused. The reason why "The Brethren" was a secret organization—according to one of the original members—was that public opinion could see in foreign missionary projects only overheated zeal and fanaticism.

Foreign missions arose as the practical outcome of a revival of religion in Williams College. Religion had become a vital thing in the college and it found in foreign missions what it needed most of all: an outlet; an expressional form; service for others.

The real cause of the movement goes farther back than the college. Williams received its charter in 1793, the year of the French Revolution. Skepticism, introduced by French officers, influenced all the young men, especially the college men, of the new republic. At Yale in 1795 only three undergraduates partook of communion, and in 1798 only two could be persuaded by President Dwight to enroll as members of the college church. Most of the students announced themselves to be atheists. At Williams infidelity was rampant to the point of persecution. Moral standards were low. Ridicule and abuse were heaped on any who were inclined toward religion. In the first three graduating classes there were ninety-three men, of whom only seven were professing Christians. In three of the classes there was not a single Christian man.

"It was from Litchfield County [Connecticut] that the spirit of the new era crept upon the college," said President Edward D. Griffin at the opening of the nineteenth century. He had just begun his ministry at New Hartford in that county when the great revival swept over that section. In some of *those country churches* a hundred new members were received. Two students home on a vacation from Williams were converted late in 1799. In 1801 four young men from Torringford and Norfolk, fresh from the great revival, entered Williams College. These men gave much impetus and

inspiration to the religious life of the college, taking a heroic and decided stand for righteousness, and in 1805–1806 a new atmosphere and spirit prevailed, and a revival of religion was on.

*A marvelous young people's awakening had taken place in the Torringford Church, then as now a typical country church,* in 1798–1799. They gathered in farmhouses to sing and pray and talk about religion. Soon no house was large enough to hold them. The "event so extraordinary" gripped their elders, and the meetinghouse was thrown open. In that powerful revival the pastor's son, Samuel J. Mills, was aroused and stirred—but did not profess conversion until two years later. For him, to be a Christian meant action and service. An excellent farm had been left to him by his maternal grandmother. In the spring of 1802, while plowing, he made the great decision.

With the purpose in his soul to take the Gospel message to the heathen, he determined to get an education. With the full approval of his father and his mother he put the farm into other hands and prepared to enter Williams College. So from the parsonage of a secluded country parish came the young man who made his "influence extend to the remotest corner of the ruined world." *The foreign missionary movement, one of the chief glories of the American churches in the nineteenth century, had its inspiration and its impetus in a typical country church.*

The debt of the movement to the rural churches and communities looms larger as one studies sources and causes farther. Besides Mills at the Haystack Meeting was Harvey Loomis of the Torringford Church. *He stood for home missions* and became pastor of the difficult but strategic field in Bangor, Maine, in 1811. At that time Bangor had no Sabbath observance and had a reputation for irreligion and wickedness. The church had only four members when Loomis went there, but he built it up until it was strong in membership and embraced most of the prominent and influential men in the place.

From the Plainfield, Massachusetts, church, *then and now a typical rural church,* came James Richards, another of the immortal five at the Haystack, American Board pioneer in Ceylon. The fourth member of the Haystack group was Francis Le Barron Robbins, son of Rev. A. R. Robbins, a trustee of Williams College and pastor of the Norfolk, Connecticut, church, a country church then, and now, except in the summertime when there is a great influx of wealthy New York people. The fifth member was Byram Green, who located the site of the Haystack, and at whose home in Williamstown, then rural enough, with its mail once a week, the meetings of the group were held in winter. He became a congressman instead of a preacher.

The wonder grows when one goes outside the actual Haystack group. Gordon Hall is claimed by the churches at West Granville and Tolland, just across the Massachusetts line from Litchfield County, and there is no question as to their being rural churches.

Litchfield County has given more men of power and influence to the country than any other county in the United States. A quarter of a century ago there appeared in the *Congregationalist* a summing up of the debt of the Congregational churches to that group of hills and valleys, thirty-three miles long and twenty-seven wide. It is today essentially a rural county, with only Winsted and Torrington having populations of over 10,000. In 1806 it was completely rural.

*In the country church of Goshen,* seven miles from Torringford, Hiram Bingham and Asa Thurston were ordained as missionaries.

In Cornwall the first school to train native workers for the foreign field was organized in 1816 as the result of Mills' friendship for and interest in Obookiah, the Hawaiian waif who was found weeping on the steps of Yale College.

Over in New Hartford is a memorial tablet to the Yale martyr of the Boxer rebellion.

In Litchfield County was formed one of the first auxiliaries of the American Board, Dr. Lyman Beecher being the moving spirit. For the first few years the county gave practically 10 per cent of the Board's total receipts.

"I bless God for Litchfield County!" cried Dr. Worcester, the first secretary of the Board,

for, in a time of financial embarrassment (and they had them a century ago) the relief and help from that county came just in time to save the day.

As I review once more, after a quarter of a century, the beginnings of foreign missions in America, and visualize once again that historic scene at the Haystack, my mind and heart turn instinctively to those rural churches in Litchfield County which did so much for the cause and the young men who made it.

Personally, I am deeply grateful that from the time I was an eight-year-old lad I have called it "Home"; that I went back as a young man to be a pastor of one of its churches; and that while there I could get the time and inspiration to write the life of the Hero of the Haystack.

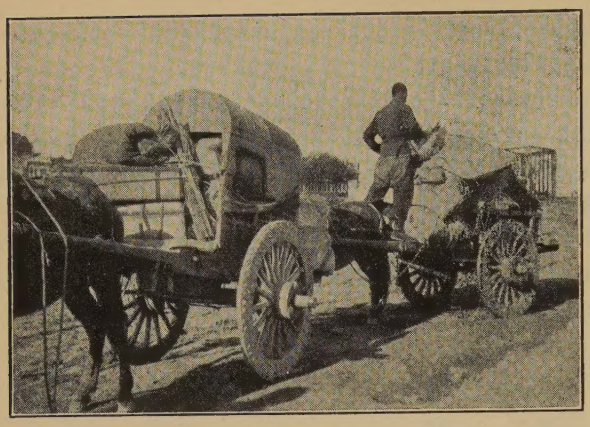
# "Sunny Jim"

By WYNN COWAN FAIRFIELD

JIM HUNTER of Tunghsien has been asked to serve as the extension director for North China of the Nanking University College of Agriculture and Forestry. This does not mean severing his connection with the American Board. It does mean more work, more opportunities for pushing the program to which he has already given twelve years and more financial help. They wanted him for co-dean at Nanking itself—but that is another story.

*Why should an American Board missionary be putting most of his time into "agricultural" work?* Two thousand years ago the disciples of Jesus heard his words: "Give ye them to eat" and Christian responsibility for feeding the hungry has been recognized as a part of Christ's work ever since. The crowded population of China proper always contains a large proportion of people who are hungry or who are expecting to be hungry, as they meet with floods, droughts, pestilences, insect plagues and wars. The representatives of the American churches in their increasing specialization in the work of saving the world have recognized that this problem of hunger is one that calls for trained leadership. Closely allied to it as a motive is the difficulty of the support of trained Christian church workers by rural congregations, and the desire to raise the economic level of church members without giving them an unfair advantage over the rest of the population.

*How directly missionary agricultural work links up with this latter problem is shown by some of the experimental work* that Jim has been carrying on as a foundation for an extension program. His personal specialty has been poultry. In 1926, the United States produced 240 eggs per capita, and consumed 352 per capita. A great many of the extra 112 eggs per capita came from China. In 1919, the poultry production of China was estimated as worth $231,125,000. In 1927 $272,488 worth of eggs were exported from the one port of Tientsin alone. By increasing the quality as well as the quantity of Chinese eggs, both nations would be helped. By using American White Leghorn cocks crossed with native hens, it was found that an average of 174.4 eggs was obtained from the crossed hens so bred, as compared with an average of 97.1 from regular native hens, and that in the second, third and fourth crosses, the eggs weighed 24 ounces a dozen instead of the 16–17 ounces of the usual Chinese eggs. The demand from Chinese farmers for these improved crossed chicks has been so great as to keep Mr. Hunter very busy in the hatching season. One year an incubator started hatching on his wedding anniversary and all plans for celebration of the day had to be subordinated to the needs of China. For lack of better equipment this incubator work is done in the cellar of his own house. The problems growing out of this work lead on into other lines of study, for it is pos-



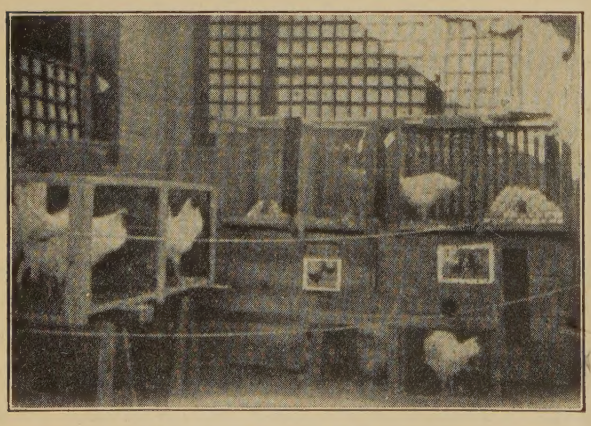
Jim's Rural Exhibit on Wheels

"Let's See How We Can Prevent Famines"

sible that the smaller native hens are not only more resistant to disease but are also more economical producers in spite of the fact that they lay smaller eggs.

Mr. Ch'ang, associated with Mr. Hunter in his experimental work, *has been selecting native wheats for five years* and has secured *some varieties that were ripe long before any local wheat was ready.* In corn, he has been perfecting a number of American varieties and some Chinese varieties which they are inbreeding. He is also studying kaoliang and millet, the two most common grains among many country people of North China, upon which comparatively little experimental work has been done. The new corn "sells itself," for after a recent gathering of church workers and church members at Tunghsien it was found that the ripe seed corn for a border of eight feet around the plot had been "shared" by somebody. Presumably it was "all in the family" of which Mr. Hunter's work is a part.

Upon the foundation of such experimental work extending over at least five years, the vocational department of Jefferson Academy with which Mr. Hunter is connected *has been developing extension work and trying to make the assured results of their work available for the rural population,* not only in the immediate vicinity of Tunghsien, but also in other fields and other missions. Eight-week courses given in the winter season when the work of the farmers is slackest have brought "dirt farmers" into contact with what the school has to give them. In the fall of 1929, the first class brought together twenty-three men, all coming directly from farm work and ranging in age from 19 to 46. Over one-third of the students were entirely self-supporting. The others were sub-



Jim's Poultry Exhibit

Exhibiting the Corn Sheller

Jim and His Kids

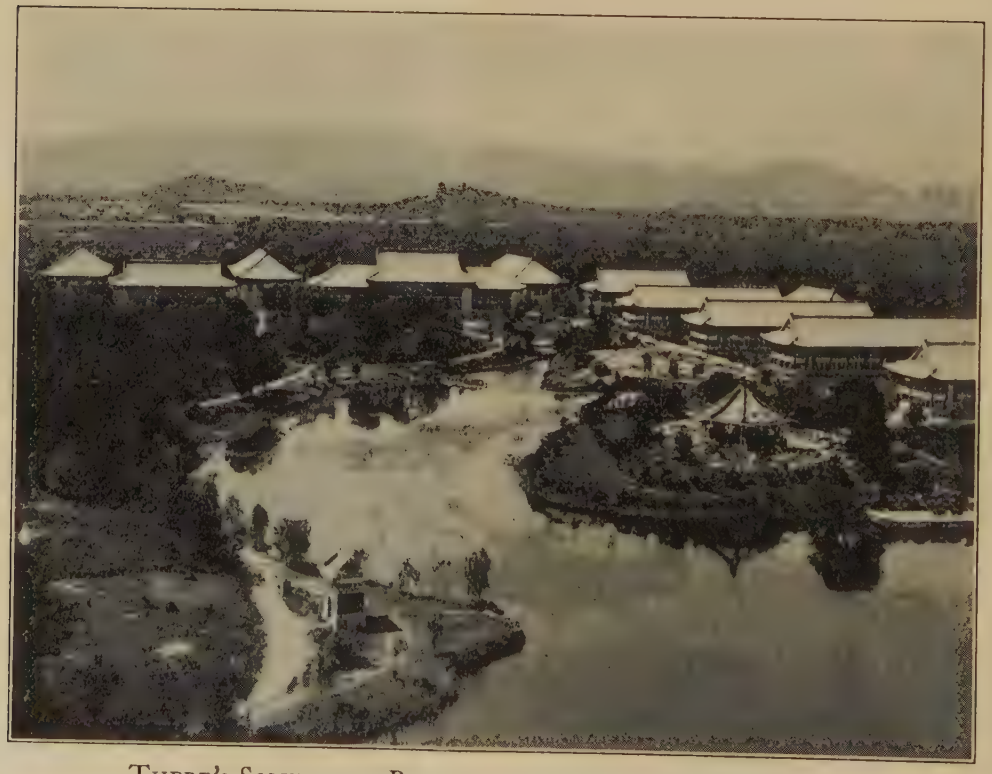
Studying How to Do It

sidized in varying amounts. The first part of the course was given at Jefferson with offerings in the following subjects: General Agriculture, Poultry Raising, Bee Culture, First Steps in Government, Rural Education, Backgrounds of Christianity, Bible Study, Public Speaking, Geography and Singing. The men selected a course of at least 25 hours per week. The last ten days of the course that first year were given at Yenching University, where special attention was given to rural economics and sociology as well as to agriculture and rural education. This course in the school was followed that year by a series of seven classes in villages, running for five days. In the summer, there is a Teachers' Institute held at Jefferson which has brought in many preachers as well as teachers, not only from the Kunglihui work, but also from the Presbyterian, the Methodist, the Church of the Brethren and other missions. Mr. Hunter has used his work as dean of that institute for a number of years to spread through the preachers and teachers new agricultural ideas throughout the district and so has prepared the way for actual field extension work.

For the last four years, Mr. Hunter and Mr. Martin of the Academy have been carrying on *country fairs*. In 1930, seven of these fairs were held, including one each in Methodist and Presbyterian fields. The means of transportation of the staff and outfit for the fair included springless Chinese carts (which proved hard on the machinery carried), camels, a river steamer, a motor bus and a bicycle. Even by motor bus, with sandy and rutty roads, rivers across which they had to be ferried, detours to avoid going through towns, three stops for road tax and two for *likin* inspection, it took three and a half hours to cover twenty-five miles. They reached 40,000 people at a cost of a little more than $400 or a cent a person. (The report is not quite clear as to whether this means Chinese or American money. If it were in Chinese money, the cost was a little over two mills per person.) After the formalities of opening and a speech on the purpose of these fairs, the adults were turned loose on the exhibits placed on the walls and around the rooms of the Chinese temples in which these fairs are usually held. The main room was often filled again with children who

They Look for Bigger Things Ahead for Rural China

Does Jim Pasture His Goats in Jefferson Academy?



There's Something Rural about Yenching University

learned the "Song of the Plow" and had the charts explained to them. The exhibits included not only charts and samples of better grades of seeds and products, but also better agricultural implements adapted to the financial ability of the people: improved plows, a hand corn sheller, a one-animal cultivator, a hand corn planter, an improvement on the native wheat drill, a simple spraying outfit, and a mixer to treat seed corn with copper carbonate to prevent smut. The poultry exhibit frequently includes a pure breed or cross-breed hen with her average number of eggs for one year in a pen beside a native hen with her average yearly egg yield. Where possible, these fairs have also included departments of woman's work and of education, as well as public health. One night last year they were able to use a radio loudspeaker and to broadcast a program from Jefferson Academy to the fair, to the great interest of the farmers. There were prizes in the form of certificates signed usually by the local magistrate or bronze badges furnished by him, given for the best exhibits of certain local products. In at least one of these fairs, the first prize was won by a man who had taken the short course in the Academy. He had not made any particular impression in the class but, steady and industrious, had been concentrating all the year on putting into practice what he had learned there. He exhibited thirty-five different articles that were the result of his cultivation; in addition he had started a girls' school of twenty-two.

*The plans which are now in the process of realization* have grown out of the experimental work of these years. Jefferson Academy is primarily a college preparatory school of the type of Andover or Exeter, and as such is very largely supported by the tuitions of students who want that kind of education. It has proved impossible to "ruralize" the whole institution, and the latest plans call for a separation of the Rural Institute in buildings near to but not connected with the Academy. This is to be a rural training center of the type recommended by Dr. K. L. Butterfield as a necessary part of the development of rural parishes which shall minister to all the needs of the community. Under the new arrangements with Nanking University, Jim will have general direction of the relations of Nanking University with the experimental work at Yenching University and in the Oberlin Shansi Memorial Academy at Taiku. Final details have not been reported, but it is the expectation that at least the poultry improvement project will be continued at Tunghsien and possibly also a substantial share in the crop improvement work in the vicinity of Peiping, which is financed by part of the balances given for famine relief work in 1921.

The reports which have come in indicate that one of the immediate results of these fairs and the whole chain of agricultural work has been an improvement in the morale of the church members in the districts helped. *It has been a demonstration of the practical interest of American Christians in their problems of daily bread and clothes which has thrown a shaft of light and hope into the grinding struggle for mere existence which is the lot of most of China's farmers, Christian or otherwise.* This effect has gone outside of church circles, for there is no limitation in the service offered, and it has created an atmosphere in which men easily see that Christianity is more than a new "doctrine." Jim writes: "I do not think that our mission churches are going to become independent until *they show that they are intimately connected with the improvement of the farmer's living conditions.* He will not be able to sense the spiritual values as soon as he can the economic and social values, but they will not be lost if the spirit of love is kept foremost in all of the service." To one of the fairs last fall, one man walked over thirty miles. He became a friend through one of the village classes in 1928. He has become a Christian and organized a church in his home. He told Mr. Martin that there were about fifty men in surrounding villages ready to join the church on probation when opportunity came,—men of influence and character, first-class citizens.

*The possibilities of self-support in such work* are suggested by the experience of one man. Dr. G. D. Wilder of Tunghsien, another member of the Jefferson Faculty, has had bee-keeping

as a hobby for years, and of late years has been encouraging the use of Italian queens. In 1928, one boy who graduated from the Academy managed to borrow $200 Chinese money and bought ten hives of bees, rather against the advice of some conservative friends. At the end of the first year, he had repaid his debt and cleared over a thousand dollars. At the end of the second year, he cleared over two thousand. Yet greater economic ability will solve the problem of self-support only as the life of these Christian people is charged through and with the same spirit which Jim Hunter and his associates are trying to demonstrate in their lives—the constraining love of Christ.

# "B."

By A LAYMAN

I HAVE always disliked writing and in my college days envied my roommate who wrote with such ease his essay in "English"—he later wrote books—while I preferred the lesson in "Math." However at the request of the Editor I would bear testimony that giving may be cultivated as a habit and will prove to be a good one. When I was about twelve years of age, my father gave me an allowance of twenty-five cents a week from which I set aside three cents each week for the Lord's purse. Then I looked forward to the contribution plate for I had a fund that belonged to the Lord and it was a pleasure to start the money on its journey of helpfulness. I gave as much thought to the distribution of the pennies as later to the dollars.

I have had people tell me that they would give when they had more money, enough so that their contribution would amount to something: but if persons do not give a proportion of the dollars they have, they are quite unlikely to give later when they have the hundreds or thousands. "Where your treasure is, there will your heart be also." Not so much the size of the treasure as the use of the treasure indicates the desire of the heart. If we are supporting the work of the Lord and showing kindness to our fellow men, we are placing our treasure "where neither moth nor rust doth corrupt and where thieves do not break through and steal." In these days I believe that our missionaries give us wonderful opportunities to obtain great results from the use of our "treasure" and it is a privilege for us to help carry the gospel to the hearts and, through the medical work, healing to the bodies of so many in despair.

One day a man brought a basket of peaches to the house. I did not recognize him and said that I had not ordered any. He told me his name and said that he was giving them to me. Then I remembered that some time ago his house had burned and I had conveyed to him my sympathy in various ways. He was pleased to be able to show his appreciation and I was pleased to learn that he had not forgotten. Do you not believe that our Lord wishes us to show our love to Him by our deeds and our gifts?

Many years ago it was the custom in a certain church to take around subscription books for the offerings for Home Missions and Foreign Missions, collecting for one in the spring and the other in the fall—this was indeed a forerunner of the Every Member Canvass. The collector for Foreign Missions, when calling on a family, was told that they did not believe in Foreign Missions, only Home Missions. Later the same person was collecting for Home Missions and went to the house with great hopes only to find that the family did not care to give to Home Missions either. If we do not want to give, we can usually find some excuse, but if we really try to do the Lord's work, we will find His help in many unexpected ways. "Whosoever will save his life shall lose it, and whosoever will lose his life for my sake shall find it." This has been found true of churches as well as of individuals.

Perhaps you have wondered about the title. "B." is the symbol placed on the stubs of certain checks and stands for "Benevolence." Start with the tenth and then increase—as you will desire to do.

# Findings of the Seminar on the Gospel and International Life

By FRANK MILTON SHELDON

## II. World Peace and War

### The Peace Pact

"WHEREAS the World Peace Pact, also called the Pact of Paris and the Kellogg Pact, became binding on all participating nations, including the United States, on July 24, 1929, and

"Whereas the two central articles of this treaty state:

I. 'The High Contracting Parties solemnly declare in the names of their respective peoples that they condemn recourse to war for the solution of international controversies, and renounce it as an instrument of national policy in their relations one with another.

II. 'The High Contracting Parties agree that the settlement or solution of all disputes or conflicts of whatever nature or of whatever origin they may be, which may arise among them, shall never be sought except by pacific means,' therefore

"Be it resolved that this General Council of Congregational and Christian Churches take its stand squarely upon the Peace Pact, now part of the highest law of our land, pledging that we ourselves will keep and whole-heartedly support our nation in keeping this Pact, which binds us not to resort to war for the settlement of any international disputes or conflicts and commits us completely and without reserve to peaceful methods only for settling such disputes, and

"We desire that the momentous nature of this agreement should be held in universal and perpetual remembrance, and therefore urge each Congregational and Christian Church to authorize by formal vote its pastor and other officers to sign a copy of this Pact in the name of the Church; this document—if possible—to be framed and exhibited in an appropriate place in the Church building."

The Peace Pact opened a new epoch in international relations. Commit to memory those two articles, in which fifty-seven nations condemn war, renounce it as an instrument of national policy and agree that the settlement or solution of *all disputes or conflicts of whatever nature or of whatever origin shall be sought by pacific means only.*

Part of the highest law of our land and that of fifty-six other nations, binding upon President, Congress and people, is, that we will use only pacific means. Are we mistaken in insisting that Congress and the President cannot declare or prosecute war, without violating this treaty and making it a scrap of paper? War is renounced and completely outlawed. Isn't it time to challenge the insistence that to become or be a citizen we must be willing to bear arms, with the insistence that those who thus insist are asking that Congress, the President, and we ourselves violate our sacred treaty obligations and flout the highest law of our land? If the English language has any meaning at all, can we escape this conclusion?

Many in the Council did not agree with this conclusion, but a majority did. It was in the minds of perhaps a majority, who supported this resolution, that we are as a nation, definitely, by law, faced completely away from war and thus that preparation for war is, in spirit, a violation of this treaty, that national and international police forces are all we may now legally support, and that those who repudiate all violence as a means of settling international disputes are backed by the law of the land.

Thus the Council took its stand squarely upon the Peace Pact and urges our churches to study it, adopt it by vote, sign it, put it in a prominent place and live up to it and help our nation to do likewise.

### Military Training

"Since the Peace Pact commits the United States with fifty-six other nations of the world completely and unreservedly to the settling of all international disputes by pacific means only, compulsory military training in all land grant and tax-supported institutions of higher learning, except the United States military and naval academies—a business always questionable—has now become wholly indefensible, therefore

"Be it resolved—That it is the judgment of the General Council of Congregational and Christian Churches

1. That military training should not be established or maintained in high schools supported by public funds, and

2. That compulsory military training in Congregational colleges, and in other aforesaid tax-supported institutions should be forthwith abandoned, and further

3. That, in such land grant colleges as are required to offer military training, we urge congressional action to release all instructors in courses of military science from the direct control of the War Department to the control of the regularly constituted local academic authorities."

Can it be open to question that *compulsory military training* is wholly unwarranted and out of place, except in United States military and naval academies, in a nation which has repudiated war and pledged itself completely to international peace? Military training in high schools, always questionable, from a physical, educational, and democratic viewpoint, certainly can no longer find justification. Military training neither educates people in accordance with modern educational ideals nor does it fit them for citizenship in a democracy where the critical judgment must be exercised constantly.

### War Department

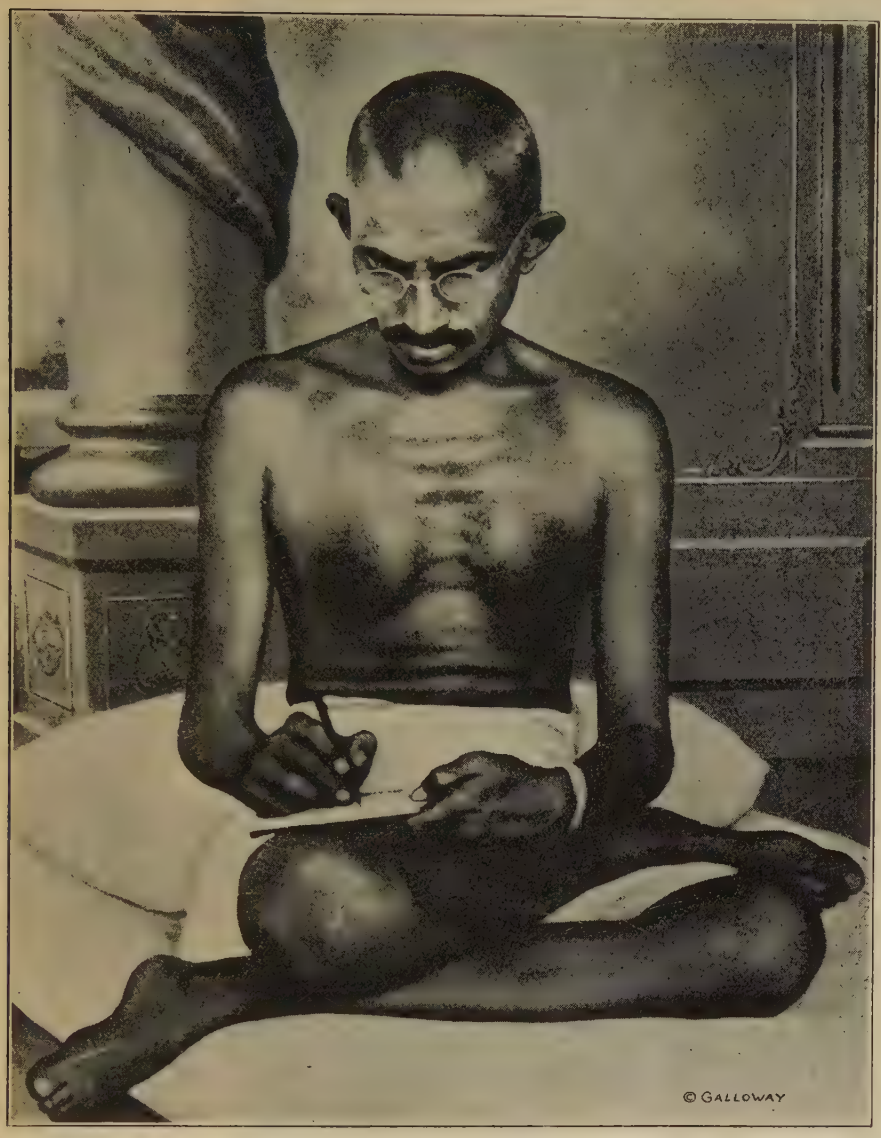
"Since, by ratification of the Peace Pact, the United States has definitely renounced war as an instrument of national policy, we believe the time has now come to modify the name and purpose of the War and Navy Departments to the end that they may be brought into harmony with the purpose of the Peace Pact to which we are committed, and

"We therefore respectfully suggest to the President of the United States that in the immediate future congressional action be taken to this effect."

Isn't it also decidedly out of place to continue the name Department of War, when we have renounced and outlawed war? If we mean what we say in the treaty, we should no longer prepare for war; we should prepare for peace. Police officers are peace officers—or should be. Should we not henceforth think of our army and navy as police and peace agencies only?

At the time the Peace Pact was signed in Paris, Premier Panleve said to Count Sforza of Italy that he would move to change the name of their war department. The fall of his ministry soon after made this impossible, but he recognized it as inconsistent with the Peace Pact.

The day of supreme opportunity for the church with reference to peace is here. Generals Bliss and Haig, Lloyd George and many others have placed responsibility for peace squarely up to the church. The Peace Pact is wholly with us, against war and for peace. Isn't it time we stand squarely upon this international law and insist that the nations take this obligation seriously? Isn't the man who refuses to bear arms against another nation, who insists that we shall use only non-violent means for settling international disputes, now completely law abiding? Hasn't that now become the highest, yes, the only patriotism? If any are unpatriotic upon this issue, must it not be those who insist that we may still go to war, compel students and others to train for and go to war, in spite of our national, legal commitment against war? The church now has firm, legal, patriotic standing ground for the most aggressive efforts in behalf of peace and peaceful methods only. Let's accept the responsibility and meet the opportunity.




## MOHANDAS K. GANDHI

The Mahatma of
India's Masses

He holds the center of the stage today. He is the world's most powerful personality. And his power resides not in material wealth, nor in armies and navies. It is purely spiritual. He is a man to be reckoned with by Empires because he is willing to pay the price of leadership, and because so many millions in India believe in him.

And yet a greater than Gandhi is here!

# GANDHI THREATENS WHILE HE LOVES

© Wide World

The Mahatma is seated in characteristic garb at the left of Lord Sankey, the chairman of this meeting of the Federal Structures Committee in London. Gandhi has just made, we understand, his gentle threat that if the Nationalists of India are not given all they ask in the way of complete independence, Britain's trade will greatly suffer. No compromise, according to this astute political leader, is possible except as the Indian National Congress itself shall consider "such adjustments demonstrably necessary in the interests of India."

About this time, too, the Mahatma gave to the world through the Associated Press his working hypothesis that wherever one is confronted with an opponent he must conquer him with love. "The man," he said, "who gave us the law of love was a far greater scientist than any of our modern scientists."

# Found in Austria

By LYDIA A. P. FLINT

WHILE in Austria on my vacation, I ran upon a sentence in Gedeye's "A Wanderer in Austria," to the effect that a Catholic priest was carrying on a piece of work which would in time do more for the uplift of Austria's peasants than any other single agency.

Because of my interest in work in the rural districts of Turkey where the need is so great and so little has as yet been accomplished, and being myself "A Wanderer in Austria," I immediately altered my itinerary to include Gratz.

On arrival, I found that in Gratz as elsewhere, "a prophet is not without honor save in his own country." But at last St. Stephen's Schloss was located, permission to visit it received, and I arrived there about six o'clock in the evening, just as classes were changing. I met many of the lecturers and people in charge of the work; all made me welcome in true German fashion.

It Overlooks Austria

One of the most winsome personalities it has been my privilege to meet was the old Catholic priest, the presiding genius of the place. He did not speak English and I did not speak German, but the district visiting nurse, there for one of her lectures, spoke perfect English, and after many explanations and much laughter, the old priest's story was unfolded while we drank our coffee.

He had long felt that something must be done for the uplift of Austria's peasants: they were not only not progressing—they were retrogressing. They needed to be taught the rudiments of religion, modern methods in farming, the care of children, sanitation, the right sort of home life.

He resigned from his pastorate and began, single-handed, to do what he could without a big plant, equipment, or staff; he did not attempt training hundreds: his student class grew by one's and two's and three's, till the work assumed such proportions that he needed a place for headquarters and experiments. Old St. Stephen's Schloss was allotted to him by the Government. The war mondiall [World War] naturally interfered with his work, but at its close the need was even more apparent.

By this time he was beginning to receive recognition. Volunteer helpers came to him; young men wanted wives who had been in the old priest's classes and women also preferred to marry those who had been his students. Finally Government aid was secured to the extent of the loan of district nurses, doctors, teachers of industrial work, sewing, cooking, sloyd, etc. to give lectures to such students as were considered worthy of being brought in from the villages to the old Schloss. The priest kept on learning through his failures rather than his successes and at last evolved a system which seems to be working very well.

The instructor does not go into a village unless he is sent for. He then gives one or two lectures, leaves the students to carry out the lessons learned, and returns in a short time for reports on results. Not more than seven or eight lessons are given in any one summer. Teachers for new centers are recruited from the

villages in which lessons have already been given. There are now over 200 such centers all working from the common center at Gratz.

"Go slow," said the nurse to me. "Be sure to begin where the peasants are. Do not expect to raise them to your level immediately. For instance, do not tell a mother to bathe her baby every day when she herself probably never takes more than one or two baths a year. You can tell her that to bathe her baby once a week is necessary; oftener is better. Gradually these mothers can be brought up to the modern standard."

In the Schloss, model rooms have been furnished with only such things as could easily be found in the villages or could be made by the peasants themselves. There is a model kitchen, a living-room with its "God's corner" where the crucifix is placed. A settee is put in this corner and the family table in front of it. I was privileged to break bread with the old saint and his helpers in one of these corners. It was certainly a unique and inspiring experience.

As I was leaving the priest gave me a few "Don'ts."

"Do not stress educational advantages for teachers, but first and foremost pick those who have personality coupled with the desire and the ability to learn.

"Don't be in a hurry.

"Don't try to do too much.

"Do not attempt anything with students under sixteen years of age. Before that time they do not realize what they want.

"Do not try to superimpose these lessons on the villages. *Let the demand come from them.*"

Naturally, I began to link this up with the work which we were doing at International College, Smyrna, Turkey. The plan was so simple, the lessons so elemental, that they could easily be carried on in connection with any class of students, and I realized that here was where we could stress the fact that what the students were learning in college was not for themselves alone or to be kept under their own hats, but was to be passed on to the less fortunate in the villages from which they have come.

We have had one graduate who has felt the rural lack so keenly that he voluntarily gave one year to a village, opening up a reading room and a place where young men could gather. His report to the College of the questions asked by the villagers on subjects ranging from the way to build roads to the care of a baby so impressed the students that they all immediately wanted to go into rural work. Some have given time in the summer to passing on what they have learned.

A notable instance was that of a young man who was threatened with tuberculosis and was sent into the country. Under ordinary conditions he would simply have lain down and died. But the flame of service for others had been kindled within him and he immediately went to work to teach the villagers the new alphabet. He came back with a certified report from the mayor of the village that he had adequately taught forty men the new alphabet. Incidentally, because he forgot himself, lived out-of-doors, and worked for others, the crisis was passed, and today he is a strong, well man.

In the home economics classes, the political economy and the sociology classes, the need for work in the villages has been stressed. Prizes are offered students who return after the summer vacation with certified reports of signal services rendered gratis in their several villages. To be sure, this is elemental in the extreme, but it *is* a beginning, and it *does* awake desire in the hearts of these patient people to want something better, and it opens windows into a world of which they have never dreamed. It is also true that by sending out these disciples, as were sent out the other seventy, the message can be carried, "for it is not by might nor by power but by my spirit."

# The Passing of a Seer

By JAMES L. BARTON

REV. Dr. Lucius Harrison Thayer, vice-president of the American Board, quietly entered into rest at his summer home in Dublin, New Hampshire, on Sunday morning, September 20. There had been no wasting sickness, no separation from loved ones and friends; but in the full enjoyment of life and with his children and grandchildren about him, he laid himself down to sleep and awoke "where," as he once wrote, "spirits fare and serve and know as they are known."

Dr. Thayer's services to his fellow men were varied and numerous. Among these his pastorate for thirty-eight years of the First Congregational Church at Portsmouth, New Hampshire, holds conspicuous place. To catalogue all the influential positions he has held in city, state, and nation would make a notable list of civic and benevolent offices, each one of which gave special opportunity to serve his fellow men.

For three consecutive terms of three years each he was a member of the Prudential Committee of the American Board, which service he continued as vice-president. He was a member of the sub-committees of the Prudential Committee on Appropriations, Foreign Policy, Home Department, Near East Missions and Mission Buildings. He has been vice-president of the Board since 1929. He was a member and for a term chairman of the Congregational Commission on Missions, the most important commission of the Congregational churches of the United States. As presiding officer of that commission he distinguished himself by the quiet strength with which he dispatched business and the precision and fairness of his rulings. As president of the New Hampshire Congregational Conference he became widely known and highly and universally beloved by the churches of that state.

Space forbids the full catalogue of the offices he held and the positions he so successfully filled on various boards, as the Boston Seaman's Friend Society and others. The last office which he accepted was upon the Board of Trustees of the Walker Missionary Homes, Inc., in Auburndale, Massachusetts, which cares for the children and retired missionaries of the American Board. He was the chairman of the Executive Committee of that corporation.

Dr. Thayer, to all who were brought into intimate relations with him in the multiplicity of his activities, presented a personality, a strength of character and a sanity of judgment which won confidence and commanded admiration. He approached baffling problems with an open mind free from prejudice and unafraid. But more than this, he seemed to possess a power of insight which penetrated beyond the obvious and superficial and saw spiritual meanings hidden from many of us. Those in attendance at the Annual Meeting of the American Board held at Madison, Wisconsin, will remember his prayer of commemoration made at the service for the missionaries who had ended their labors during the year. This was printed in the MISSIONARY HERALD of December, 1930. This special faculty for seeing and expressing ideas which bear upon the deeper things of life is well known by those who received from year to year his New Year's greeting usually embodied in a poem containing an ideal or a treasured thought, the child of his heart and brain.

Dr. Thayer's philosophy of life which he taught and lived is best expressed in one of his own productions:

What is your life?
A Yearning after Him from whom life came,
And unto Whom it shall, indeed return;
A seeking after One who may be found;
A restlessnesss until in Him is rest;
A choosing 'twixt the evil and the good;
A will conformed to that which all things rules,
A self inviolate, indwelt by God.

This is your life: a high adventure; brave,
Pure living midst the things of time and sense,

Beholding God in earth and sea and sky,
Yet knowing God and self as more than these;
A faith in justice, love and brotherhood;
A willing mind to know and do the true;
A humble heart to serve and to forgive;
For hope deferred o'er long, for suffering,
The patience and the courage of the Christ.

This is your life: A hold on things unseen
While here on earth, then much adventure new
On greater, wider ways, where spirits fare
And serve, and know as they are known.

# Serving the Country Town in China

By EDWARD HUNTINGTON SMITH

"ALL come in and drink tea. No! father is not at home, but come in and rest and spend the night."

Thus a smiling little fellow greeted three weary and footsore missionaries who had climbed up eighteen miles of rough mountain trails to Ling Tong. We went in. Six families lived together in that big, dark, dirty, unwholesome farmhouse, the family home. Opium and gambling, superstition and vice, had nearly wrecked the town.

But it was the key village of the whole region; we visited it often later; made many friendships; sent a preacher there occasionally; had a Christian school there off and on. Little by little, light entered hundreds of those homes.

One day a Christian school girl came down the mountain path from this village to Ingtai City. What was her errand? Twelve of the leading men of the town had sent her to say that they wanted a church and were ready to plan for it. One of the wealthiest, most exclusive families in the town opened its home to be the church center. First, relatives and friends met here for services; a grandmother, her son and daughter, grandson and granddaughter, and great-grandson—four generations—were baptized the same day. The little church has grown. Scores of pupils have entered our Christian schools; the town has its own village school.

On my last visit there recently I was entertained at an evening banquet. While we sat at the table, four young men, teachers in the school, asked if it would be possible for them to make profession of their Christian faith. We agreed to hold a communion service, so next morning at eight o'clock, before classes began, we assembled with the group of Christians and the boarding pupils in that beautiful home, and the four made their profession.

Slowly through the years the whole life of that district, in area the size of Connecticut, has been permeated with Christian ideals. One young couple opened their home for a free school for the poor boys and girls of their neighborhood. Girls from hundreds of the homes are receiving advanced education. Branch post offices have been established, bringing in newspapers and magazines. Many, many changes have been wrought among those people by the Christian movement even in these years of war and suffering.

*How can country areas be reached by the Gospel?* Just as the first great Missionary won the people of Galilee and Judea: by living among them in loving service, teaching, healing, comforting, inspiring.

What the foreign missionary cannot do his pupils will undertake and accomplish. Each summer our students tour the villages in preaching bands. Clean clothes, smiling faces, evening plays, songs, lectures, talks, all bring into the isolated homes of the mountaineers new ideals of life as it is in Christ Jesus.

In our Christian schools a thousand boys and girls are every year getting Christian backgrounds for service as preachers, teachers, nurses, doctors, kindergartners, homemakers. When the Government wanted to start a model

village at Iang Seng it immediately turned to the Christian trained men for workers and is now using ten of our Ingtai boys. The Union Middle School at Foochow, where George Newell and Guy Thelin are working, is doing a splendid service to all our country districts in giving its students special training in agricultural methods, in giving them a determination to serve the villages.

*Wherever the Church goes she carries newness of life*, uplift of soul, freedom of spirit, economic and social release. The whole story can never be told of the notable work accomplished in village education, medical care, village recreation and sports, by the preacher the men of Buo Diang guaranteed the support of for ten years. Or of Mr. Diong and his wife who, with six little children, went to live in Ngu Dung Min, a very cesspool of heathen corruption. The Gospel conquered. The lives of scores of little girls were saved; men and boys were rescued from opium and debauchery; Christian homes sprang up; the surrounding villages were reached.

But I must say a word about Sing Kan City. To this market town we sent our first graduate of the Theological Training School twenty years ago. He had for his parish a district of 100,000 people scattered in hundreds of villages far and wide. *He and his wife have made themselves the leading citizens* of that whole great area. She has doctored thousands, going often on long tours. He has not only carried on the most important school of this district: he has been the political advisor of the town, over and over again saving it from destruction when battle and brigandage threatened. Within the last few months I have known of his twice endangering his life to meet such a crisis. He is trusted absolutely by brigands and soldiers as well as by the townspeople.

*The building shown in the picture*—church, school, community center—was secured some years ago through the gratitude of the people. It illustrates the possibility of sublimating Chinese ancestral worship. The elders of the town, grateful for what Pastor Gong was doing for their people, proposed that each family give $100 toward the new building and place within it a memorial tablet to the ancestor of the clan. Today there are some twenty tablets on its walls.

Pastor Gong is, first of all, the pastor of a vigorous church.

"Unless there is a change in the *heart* of the people," he wrote me recently, "the future of China is hopeless. Revolution is not enough. So we must bring the Gospel to the people."

Next in importance is his school—and the emphasis of his life is not lost on his pupils: I have a long list on my desk of boys of his who are giving their lives to Christian service as preachers, teachers, editors, doctors.

*These are the things missions are doing* for the country people of China. First the clean heart. Then the clean, wholesome life of home and village. Relieved of the financial drain of idol-worship, gambling, opium, our Christian constituency have from the first made quick economic recovery and are today investing their money in the education of their children, in books and newspapers, in things that count for a renewed society and saved nation.

The Christian missionary faces no more needy, no more alluring and rewarding field of service than the country districts of China. There flows the best blood of the nation; from them must come the builders of the new civilization—the Kingdom of God on earth. With communism and revolution bidding for the support of these ignorant, simple-hearted people, China's only hope is in the Christian Gospel first winning their hearts. When He is lifted up He can and does lift them up too.

THE SING KAN CENTRE

*Combination of church, school, and community house.*

# The Board's Rural Work in Africa

Except for the social and medical work in Durban and Johannesburg the Board's work in Africa is predominantly rural. One large boarding school in each mission has an agricultural department: Amanzimtoti Institute, Mt. Silinda Institute, Currie Institute, while the smaller schools also teach better farming methods and village industries. Inanda Seminary has a large farm, a farm manager, raises much of its own food, and has conducted agricultural exhibits. Means School for Girls also has a farm and raises most of its food. In Sachiquela the boys receive extensive training in work in the fields.

© Galloway

Handwoven Mats and Baskets Containing Foodstuff. In the Background Are Half-Finished Adobe Huts of a Village in the West Central Africa Mission

© Galloway

A Village in the East Africa Mission, Which Is Entirely Rural. The Work Here Has Been a Project in Rural Missions

Three missionaries with special agricultural training and experience have been sent out by the Board within the last few years: Arthur Lewis, Wathen Kincheloe, Samuel Coles. The Galangue farm is an especially noteworthy and successful experiment.

# The Board's Rural Work in China

© Keystone

CHINESE FARMERS WATERING THEIR RICE FIELDS BY MEANS OF FOOT PADDLES

In China also, missionaries with special training in agriculture have been working: Charles Riggs in Shaowu, James Hunter in Tunghsien, Leonard Outerbridge in the great Fenchow field, all doing experimental work in crop and animal improvement. Jefferson Academy, Tunghsien, has classes in agriculture, holds courses for farmers in the winter, summer schools for rural teachers and conducts agricultural fairs. Oberlin-Shansi Academy, Taiku, also has an agricultural department with similar activities. So has Union Middle School, Foochow. In Paotingfu thousand character classes, promoted by country evangelists, have taught during the past six years 30,000 villagers to read in one month's time. Hugh Hubbard has been promoting this type of work throughout the churches of China from January, 1930, to June, 1931, under the auspices of the National Christian Council.

In Lintsing the Ellis Laymen's Christian Training School trains its students for volunteer service in the villages. The new community house in Foochow was established for the express purpose of work for 12 near-by villages. Yenching College has opened a social experiment station in a village.

The work of rural evangelism is conducted by each of our missions.

A NORTH CHINA VILLAGE HOME WITH ITS HAND MILL

# The Board's Rural Work in India

© Galloway

PLOWING A RICE FIELD IN SOUTH INDIA. EIGHTY-FIVE PER CENT OF INDIA'S PEOPLE DEPEND ON THE LAND FOR A LIVING

In the five one-man stations of the Madura Mission—Aruppukottai, Battalagundu, Dindigul, Manamadura, Tirumangalam—the boarding schools have been developing into rural middle schools, training boys and girls in what will be most helpful to village communities. The Vocational School, Vadala, in the Marathi Mission does the same thing, and the School of Home Arts, Udupiddi, Ceylon. The Lucy Perry Noble Institute, Madura, prepares girls for happy useful lives in their home villages. The students in the high and normal schools at Pasumalai are given training in scientific agriculture; the Trade School, Pasumalai, the American Industries School, Ahmednagar, and the Industrial School, Sirur, teach country as well as city boys how to work with their hands. C. E. Wolsted, Manamadura, demonstrates better methods of farming for the adults. Every district missionary gives practical help to farmers and works along the lines of rural evangelism.

© Galloway

GOING TO THE VILLAGE WELL IN WESTERN INDIA. INDIA IS A LAND OF VILLAGES. THE AMERICAN BOARD HAS OVER 500 VILLAGE SCHOOLS IN INDIA AND CEYLON

# The Board's Rural Work in the Near East

Removing Honeycomb from the Hives in Mr. Isely's Garden

The experiment farm at Gaziantep, Turkey, under the direction of Harold Pence, began with a grape vineyard planted by Merrill Isely.

International College, Izmir, has a farm which, under Raymond White, has made great progress and helps the farmers in even distant places Rural extension work is beginning started. In Bulgaria the Pordim Folk School, founded by Dr. Haskell for country youth, has an experimental farm. In Greece the Thessalonica Agricultural and Industrial Institute, started under the Board by Dr. J. H. House many years ago, is still doing great and needed service.

These Village Women in Turkey are Rolling Out Dough into Thin Sheets; the Man Is Baking One of the Circles of Dough, and on the Cloth Is Seen a Completed Loaf

# The Board's Rural Work in Japan and the Philippines

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TAKING UP RICE PLANTS OF TWO WEEKS' GROWTH FOR TRANSPLANTING. RURAL AND INDUSTRIAL COMMUNITIES ABOUT BALANCE IN JAPAN

In Japan rural work is mainly along the line of rural evangelism. Niigata is the chief center of this work. Here a farmers' institute this year gave approach to the agricultural class and Rev. C. F. McCall is following this up. Sendai and Otaru missionaries also do much touring in the villages. Moving pictures are shown, addresses made, and books sold in the villages by the Warrens of Miyazaki and the Olds of Okayama.

Rural evangelism is carried on in Mindanao, P. I., by Frank Woodward of Oroquieta, along the North Coast. Pastors and religious workers are trained for country work in Silliman Bible School, Dumaguete. Schools are conducted for the children of the peasant hill tribes; they work in practice gardens. Church services and Sunday schools reach the adults too. The Mohammedan Moros are an agricultural people and Frank Laubach is having them taught to read by means of the Roman alphabet he devised, at the rate of 1000 a month, and is bringing the ideals of Christ into their religious life.

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OPENING COCOANUTS. COPRA, THE DRIED AND BROKEN KERNELS OF THE COCOANUT, IS A CHIEF ARTICLE OF EXPORT FROM THE PHILIPPINES, AND ITS DROP IN PRICE HAS CAUSED MUCH HARDSHIP FOR FILIPINO GROWERS

# Eva May Swift and Her Rural Work

ONE of the greatest pieces of work done for the village people of India has been the founding and developing by Miss Eva May Swift of what is now called the Lucy Perry Noble Institute of Madura. Let the girls themselves tell briefly what they do in school, on their farm, in their model cottages, at beautiful Rachanyapuram out in the open country, nearly a mile from the city boundaries.

"*Our Food.* We sow our rice in plantations, and when the rains come we transplant the rice seedlings, standing knee deep in mud and water. We weed it several times later on, and when the harvest is on, we go a hundred strong, with small curved sickles to cut it. With song and clapping of hands we go to our harvest. For three weeks we are cutting, tying bundles, bringing the sheaves to the threshing floor. The oxen tread out the grain; we throw it into the air from fans and the chaff flies in the wind. We bring it into our storerooms, and all the year we are caring for it. . . . We go family by family to keep house in our model cottages, make a garden, eat our own vegetables, care for our cow and fowls, and tend and enjoy our flowers.

"*Our Dress and Sleeping Rugs.* We weave our clothing on our own looms, bright and pretty for color. Our sleeping rugs are also bright. Green grass is cut in bundles and used to make mats for our floors. We ply the shuttles swiftly, and off the looms come not only what we need for dress and for sleeping, but the towels we learn to use for our daily bath. We work hard and earn the cash that pays for our bright clothing, and for our rugs and mats.

"*We Learn to Live.* When at home we live in little villages where all the homes are made of mud with roofs of thatch. Too often the cattle live in the best part of the house, for we are afraid they will be stolen from us. Our houses are more like cattle pens than homes. In our school home we are learning to whitewash the mud walls of our cottages, to keep the house in order inside and out. Our cow has its shed at one side, and our fowls are not living in the room with us.

"*We Study Health and Home-making.* In our village homes there is much disease, and too early and frequent deaths. All our school days we are getting practice in health conditions; and in our beautiful Nursing Home we see the sick cared for, and help in that work and learn to make many simple remedies. We have lessons for two years and more in all matters concerning health. We even learn to give health lectures and set up a model home."

Miss Swift founded in 1892 the Bible women's training school which has so enlarged its scope that it was given its present name in 1921. In the Missouri Home Crafts School, one of the departments of the Institute, the girls, besides receiving an academic education, make hundreds of articles for sale, receive a small monthly stipend for their work, and through the school bank, post office, and shop receive training in the use of money and the conduct of affairs. Two books by the National Christian Council on rural education have chosen this school as an example of worthwhile methods. A night school for men and boys who work in the fields all day is taught here, too, by the master of the Truman Post School which is conducted for the children of the widows who are students in the Bible school and for the children of employes.

*The Woman's Exchange* in Madura City is the center and headquarters of the Christian Woman's Association, of which Miss Swift has been president. Its foundations are in the Bible

study and prayer circles of the churches, neighborhood groups of women who meet weekly. It has a hostel in the Exchange for teachers and nurses who need a home; it has traveling libraries; through its secretary and some of its members lantern talks are given—Gospel preaching with the aid of lantern slides—travel talks, Bible readings; children's meetings are held; lyrical preaching, or preaching by song is much appreciated by Hindu women.

*A full life must the organizer and director of these various activities have had.* But these are not all. Miss Swift was for five years Principal of Capron Hall School and organized its teacher-training department; she managed all the Hindu girls' schools of Madura City for several years; conducted the city Bible women's work for twenty-five years, the village Bible women's work for six; erected twenty-five buildings in India, some without the aid of contractors; wrote and printed several textbooks; and has long been a member of the Madura Church Council, after having worked with the men to form that Council.

*Now, retiring from active service after forty-seven years of labor,* Miss Swift is not content to rest or to leave the land of her adoption. A missionary rest home has been carried on in Bangalore by one who undertook it as her own personal service. She passed away in May and Miss Swift is to take charge of it. Thus she will be in touch with missionaries of all denominations from all parts of India, and her work will be a true ministry of helpfulness.

# Three Books on India

Reviews by ALDEN HYDE CLARK

*The Social Settlement as an Educational Factor in India,* by Clifford Manshardt, Ph.D., Association Press, Calcutta, p. 87.

*Indian Industry,* by M. Cecile Matheson, Oxford University Press, p. 227.

*New Schools for Young India,* by William J. McKee, The University of North Carolina Press, p. 435, $4.50.

The three books under review are strikingly varied in subject matter but impressively similar in one of their essential characteristics. Each is a book by an expert about a vital aspect of modern life, and each is the definite product of the experience and experiment of missionaries in India. Together these books give a demonstration of the fact that modern missions are out to help India in every department of her life.

Clifford Manshardt's *The Social Settlement* is a little book which seeks to present the settlement idea as it is actually being worked out in the Nagpada Neighborhood House in Bombay, of which Dr. Manshardt is the head. By this we do not mean to indicate that the volume is primarily a description of the Nagpada Neighborhood House. On the contrary, the author speaks of the work of the Neighborhood House only occasionally and in a most modest way. In his ten brief chapters he deals with the history of the settlement movement, the settlement idea, the principle agencies used by the settlement—play, clubs, classes and art—and the settlement's opportunity for leavening its neighborhood and influencing public opinion. As Dr. Manshardt makes very clear, he does not regard it as the function of such an institution, set down as it is among peoples of varying cultures and religions, to be an agency of religious propaganda. It is rather to be a conciliating and uniting force, bringing all the different groups together, striving to meet their common needs, and setting loose their latent powers for service. The final paragraph of the book sets forth the essential service of the settlement as Dr. Manshardt conceives it.

"But regardless of where the settlement takes root its essential purpose will be the same. Life, and still more abundant life, will be its motto. Starting with the children it will seek to educate, both formally and informally, towards the full stature of the cooperative man. It will seek to meet and hold young and old within the sympathetic restraints of the neighbourhood circle; to

organize and codify the higher moral sentiment of the people so as to assume and safeguard the rights of every individual; to make the neighbourhood in a very substantial degree sufficient unto itself in the supply of worthy fellowship; to secure a range of educational, recreational, and associational activities sufficiently broad to satisfy the desires, and stimulating enough to call out the higher potencies of every member of the community; to involve individuals of all ages and types in reciprocal relations of some kinds; to exercise families as families and neighbours as neighbours, so that every element of individual and collective life may minister naturally, almost automatically, to the upbuilding of each citizen and all together in the local community."

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The social settlement of today, for the most part, seeks to minister to the needs of the crowded and varied city populations. Even more far-reaching in their implications are problems brought into modern life by the factory system. India has been invaded by many great factories. They have brought with them their vast array of industrial ills. Indeed, it has almost seemed as though the factory system has brought into India even more grave problems than those which it creates in America. It was but natural that the missionary forces of India should feel that they must needs grapple intelligently with these in their efforts to build the Christian ideal into every department of Indian life. Accordingly, in 1928, a commission was appointed by the National Christian Council to make "a study of industrial conditions in India with a view to creating a more vigorous public opinion and advancing Christian standards in regard to industrial reform." For the purpose of this study Miss Matheson, an expert in industrial investigation and welfare work, was invited to come from England, and associated with her were Miss I. Wingate of the Y.W.C.A. and Mr. R. M. Lall of the Y.M.C.A. who helped in the inquiries which were carried on during more than a year. The result is a brief but very valuable analysis of Indian industry which is issued under the name of Miss Matheson but which includes also special articles by Miss Wingate and Mr. Lall. This little book contains not only most valuable information about the growth of the factory system in India, but also detailed and careful studies of her principal industries with a special reference to their effect on human living. It gives us a brief summary of the present factory laws, welfare activities and trade union movements in India.

The third section of the book is entitled "Tomorrow," and deals most specifically with things that can be done to better the industrial situation. Of course, these have also been suggested throughout the book, but they are brought to a head in the final section. The whole book makes a valuable contribution to the great task of humanizing industry in India. Again let us quote the final paragraph which seeks to embody its aim.

"Two of the chief advocates of this modest survey asked for a report that should fulfil three purposes, namely:

"To influence Christians in India to discuss the industrial situation, to suggest legislation and to act upon their convictions.

"To stimulate similar studies in other countries.

"To enable enquirers to see what is open to them to do.

"It is not addressed to Christians only, but to all lovers of a great country that is poorer than it need be, more prone to disease and disaster. If it in any measure fulfils the modest purposes quoted above it will not have been written in vain, in spite of its partial scope and its many omissions."

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The third book which we are to review is a much larger volume than the others, running to 435 pages. It is an attempt to deal comprehensively and constructively with what most thinking people of India would agree to be her greatest problem, namely, that of education in her villages.

Mr. McKee, the author, was the head of the Village Teachers Training School at Moga, which has probably made a greater mark on modern education in India than any other single institution. Beginning as a modest missionary experiment it became known throughout India

in both missionary and government circles. It spread its influence into British South Africa so that, in the estimation of competent British authorities, Mr. McKee has become the American educator best known in Africa. Sir George Anderson, director of public instruction in the Punjab, said of Mr. McKee's experiment: "the most interesting and valuable contribution to educational progress in India during the last few years has been the work . . . at Moga." It is this which forms the basis of the book before us.

Mr. McKee's quest is to find that form of education which will actually draw out the Indian villager and prepare him best for the life which he has to face. He reviews briefly but in a most illuminating way the ancient system of education in India, the earlier stages of British educational policy and the different attempts made by modern Indians to restore the values of India's ancient education while uniting with them the modern studies of the West. He then gives us a picture of the widespread work of Christian missions in the realm of village education, showing both the weakness of much of it and the value and promise of some of the experiments that are being made.

The entire latter part of the book deals with the specific village life of the province of the Punjab and with the type of education which in his opinion might best meet the needs of such a situation. Again, as in Dr. Manshardt's book, the author has failed to bring out into striking relief his own part in the notable experiment in Moga, although he does give us a delightful chapter on "A Day in the School at Moga."

One lays down the book with a realization not only of the great extent of the problem that India faces in her attempt to educate her villagers, but also with gratification that Americans of the ability and thoroughness of Mr. McKee should have thrown themselves into this vital task as they have done, and with the very clear hope that their work may point the way toward a better solution of these difficulties than has yet been found.

No one who is interested in the modern missionary enterprise could even glance into these three books without feeling that in them and in what they represent constructive work of a high order is being done toward applying the principles of Jesus to the complex life of modern India.

# Our Thankoffering

BY its very nature the Thankoffering is something free and unshackled. It should never become ossified by the hardening influence of institutionalism. It is a product of the spirit, refreshing as dew, but unfailing as the spray of the cataract. It is an outgrowth of the spirit of gratitude, a spirit serene, trustful and suffused with the radiance of love. The temple of the Thankoffering, like the temple of old, should be built without sound of ax or hammer.

President Palmer says: "The Thankoffering Idea presupposes a high type of personality, a disciplined mind and a sensitive consciousness of values. Gratitude is a relatively late emergence in the evolutionary process. You can use the sense of obligation to give thanks for benefits received, as a sort of yardstick by which to measure a nation's (or an individual's) real progress."

Expression not only equals impression, but also heightens it. So gratitude may be both expressed and increased by the Thankoffering.

Moreover, the spirit of a gift affects not only the giver but the recipient. If we, as Christians, believe in the pervasive, dynamic power of the spirit, we realize that the Thankoffering spirit can transmute a dead piece of money into a beam of life-giving light, shining on lands afar.

The case for the Thankoffering is well put by Dr. W. P. Minton, former executive secretary of the Department of Foreign Missions of the General Convention of the Christian Church and now secretary of the General Council of the Congregational and Christian churches.

"Just as we enjoy doing the unexpected, the unusual, the unrequired thing occasionally for those of our home circle, to show our love in

more than the ordinary way, so it seems to me it is with the Thankoffering. It may be a bit out of the usual order of our giving; we do not feel that we just have to do it; but we do it because there is something within us which urges us out of pure love for our Christ and his Kingdom. And the result is always and inevitably a strengthening of the whole cause of missions and a richer and fuller personal life."

The pastor's point of view is thus stated by Dr. Jay T. Stocking of Pilgrim Church, St. Louis:

"The Thankoffering is an established feature of our church life. It is an offering of the church which we take on Palm Sunday. (Others take it also at the Thanksgiving season.) The day gives the highest significance to the gift and the gift gives significance to the observance of the day. The emotion of gratitude which the day awakens is thus translated into a means of helping to extend the area of the triumph of Christ. The offering is more than a gift to others; it is a means of spiritual development. We prepare for it carefully and make it a vital part of our Easter program."

Each church, of course, is free to choose its own time, object and methods. Many this autumn at Thanksgiving time will be giving gifts of gratitude to further their own church projects and to complete the American Board's share of the apportionment. Others will go "the second mile" by an extra gift for the social welfare work in Bombay and the men's hospital in Madura.

Send for information about these objects and for other Thankoffering supplies to the American Board, your regional headquarters or to the chairman of the national Thankoffering Committee.

*Lydia Lord Davis, Oberlin, Ohio.*

# From The Commission on Missions

WORD comes from the office of the Commission on Missions that the figure of loss on the apportionment receipts for the year, which as stated in our September 24th issue was $116,457, up to September 1, has now become $177,664, up to October 1. During September, the American Board fell $37,185 below September last year; the Home Boards, $19,385; and the State Conferences, $6,820. The percentage of decrease for the year up to October 1 is now 15.12 per cent. These figures give greatly added significance to the message from the General Council at Seattle which was published on the last page of our issue for October 8. Two pertinent comments on the situation may be given, one from an eastern minister:

*"This is the year, par excellence, when the profounder and more basic reasons for enlistment in the church's work can be stressed and made convincing. We may, no doubt we shall, have to cut our budgets. But as we reduce our askings quantitatively, we should increase them as far as their quality is concerned. Perhaps we may abandon the gold standard in order to accept the standard of Christ!"*

The other comment is from a minister in the Middle West: *"Nothing will hold up the benevolences to past standards except God, pastor and people in a more intimate combination. Long a platitude on our lips, this statement will have to be dipped and drenched in reality. No minor alterations of technique will help us much. There is much to be hopeful about."*

C. E. M.

## DISCUSS DR. PATTON'S NEW BOOK, "GOD'S WORLD"

# The Auburndale Conference

ON September 12 and 13, at the Auburndale Missionary Home, 130 missionaries, Board secretaries and members of the Prudential Committee met for fellowship, conference, and prayer. Of this number 109 were missionaries, active or retired, residing in Boston or vicinity, and many of these were newly arrived on furlough eager to prepare themselves for their speaking program during the year at home.

The Conference "occidented" itself by a study of the situation at the home end of the enterprise, "oriented" the churches through up-to-date methods, "correlated financial forces" on such matters as budgets, special appeals and projects, and discussed, so far as time permitted, such common problems on the fields abroad as devolution, adjustment to other faiths, rural work, standards of living, nationalism and institutionalism.

The most memorable session was probably the one led by the Executive Vice-President of the Board on the subject, "How Keep the Spiritual Glow?"

The principal action taken expressed the desire and purpose of the missionaries and salaried officers to make a sacrificial emergency gift to the Board during this year of unusual distress and strain.

The meeting was so successful that all felt that a similar retreat should be held annually.

The photograph above was an impromptu affair taken during a recess by Walter Wiley of Turkey.

# This Is Station A B C F M

DOROTHY P. CUSHING ANNOUNCING

### The Teacher Is Taught

"Go back into evangelistic work," said friends to Miss Chieng of the Nan Meng Industrial School, North China, who is a trained evangelist. "I have never left evangelistic work," replied Miss Chieng, as she went on teaching where twenty-four promising Chinese girls come in daily intimate contact with her, and as if to prove her point more impressively, the young Chinese assistant teacher, because of the influence of Miss Chieng, has come into a very definite Christian experience, so definite indeed that she wishes to share it, and is going into the Bible Training School this fall. So a new evangelist is found, and if plans now under way work out, more help will be given in order to release Miss Chieng for field work in addition to her duties as principal of Nan Meng Industrial School.

### Nehemiah Renews His Youth

The discussion of the Book of Nehemiah by the native Annual Meeting at Infume, South Africa, was most revealing, according to Rev. Henry A. Stick of Adams. Each native pastor was assigned a section of the Book, and stuck closely to his theme, but throughout the entire presentation given by the speakers, they seemed to think of Nehemiah as a comparatively young man, since among them only young men would hold that position. If it was not such a hackneyed expression, one would call the following sample of practical application made by the South African pastors exceedingly "thought-provoking": "When Nehemiah and his people had finished building the wall they arranged for a great celebration. They presented their completed work before the Lord with singing and music. Why did they sing and play? It was because they were not ashamed of the work they had done that they were able to present it before the Lord with boldness and gladness. How about the work that we are doing at home for the church? Can we present it with like gladness, and unashamed? How about our benevolences? How about our preaching? Is it of such a nature that we can bring it before the Lord with boldness and with singing?"

### A Bit of Applied Psychology

Placing a red handkerchief around his neck, pinning some cloth dolls to his shirt, and performing a few sleight-of-hand and juggling tricks, Rev. Richard S. Webb of Bailundo, West Africa, newly arrived industrial worker, treated the natives of a small village to a startling exhibition which caused in them no fear. "They called me a witch doctor," says Mr. Webb, "but it was plain to them that I had my tricks just as their witch doctor had his." Keen native wit will doubtless draw some interesting comparisons. Mr. Webb went out as an industrial worker, but he seems to be called upon to meet many other emergencies, as he mentions an evangelistic tour of the villages, the dispensing of quinine and other medicines, as well as the administering of a hypodermic, and adds, "The natives often ask if we brought the tooth pullers. I have never extracted any teeth, but I am surely going to take my extractors next time and learn how. A missionary is called upon to do many things that he never dreamed of doing."

### Ninety-five and Still Going Strong

Out in Mardin, Turkey, the retiring age is apparently when the book of life is closed, for the Protestant pastor in that city is 95 years of age, hale and hearty, and able to preach every Sunday. "He does pastoral calling and carries much responsibility," adds Miss Susan W. Orvis. The Turkish officials in Mardin are very friendly, and furnish a special guard from their Police Department for the mission compound, which is on the edge of the city in an exposed situation. Both Turkish and Arabic is spoken in Mardin.

*Continued on page 492*

# Television Section

# Station ABCFM

## Significant Snaps!

As she visits in the homes Miss Edith Cold has for her companion this Turkish woman with the sweet face. On the street, veiled; in the home—among her American friends —unveiled.

"As I Was Saying . . ."

She may be making a political speech but we doubt it! She is a little Indian Christian, daughter of a teacher in Sholapur, India, snapped by Miss Oline E. Nicholson of the Criminal Tribes Settlement.

"It's the Funniest Thing I Ever Heard, Daddy!"

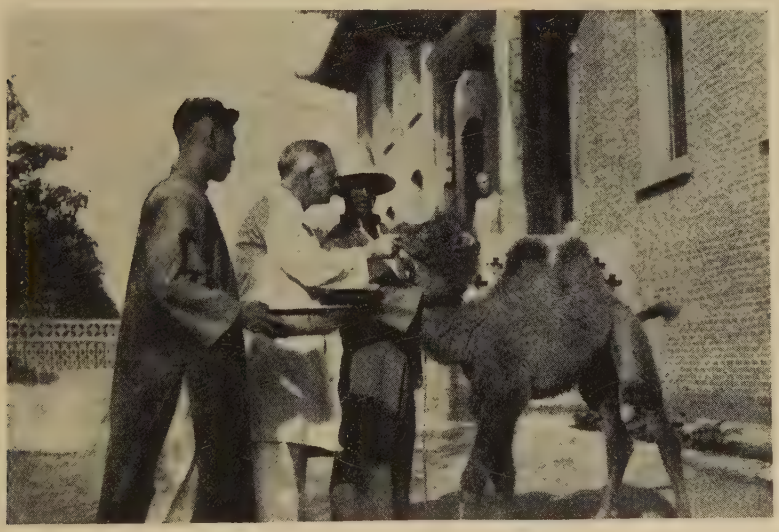
Louise Elizabeth Wiley, young daughter of Rev. Walter B. Wiley, Marash, Turkey, getting an awful big kick out of having her picture taken by Dad.

# Television Section Station ABCFM

## Assets or Liabilities?

Because African parents believe that twins bring misfortune, babies arriving in duplicate have since time immemorial been put to death. When the Government prohibited this, more subtle methods were employed for doing away with at least one of the children. But here, thanks to the Christian Gospel, we have two youngsters from Chikore, East Africa, with their mother, Mrs. David Hlatyrnayo, who do not seem to have brought disaster either to themselves or their parents. These twins stand, lively arguments before the people against twin murder.

## They Walked a Mile for a Camel!



—and the camel walked, too, beside its mother, but Baby had to have expert medical attention and here is Dr. Willoughby A. Hemingway of the Taiku Hospital, Taiku, North China, willing to give time to relieve the suffering of a dumb animal—an example of Christian compassion which doubtless meant much to the Chinese owner.

Television Section is young and ambitious. It wants NEW, INTERESTING, and STORY-TELLING pictures from the missionaries. Why not send in one to Station ABCFM, c/o Miss Cushing? We'd like it a lot!

**150° in the Shade!** *Continued from page 489*

Robin, three-year-old son of Rev. and Mrs. Emmons E. White of Aruppukottai, India, who chirps the native tongue better than the average Indian baby, delighted the hearts of the people as he manfully assisted his mother in a village tour that included many miles in auto and bullock cart. As the missionaries neared one village they were greeted with shouts of joy and wild signaling. The band was there—and all the Christian men, women, and children marched forward to greet the visitors. With drums booming, and clarinet-like pipes shrilling, the procession, now joined by the Hindus, proceeded down the village street. "It was midday and HOT," says Mrs. White, "hotter than you can imagine. The temperature in the sun was probably 150°. I could not bear to touch the side of the car." At the little church gifts were awaiting the missionaries—eggs, sugar and a live chicken which squawked violently when thrust under the pulpit. Robin, being all boy, took especial delight in this gift and poked it at embarrassing intervals during the service, causing disconcerting squawks at the wrong times. "In this village the teacher has the motto 'Every Christian child must be in school,'" says Mrs. White, "consequently he has a large flourishing school. He has also started a weaving school for the young men."

**Christ on Main Street: Being One Lady Doctor's Sentiments**

A missionary's daughter now serving as a medical worker in India was much chagrined thirteen years ago when a professor expressed contempt for what he termed "crude missionary methods," among them street preaching. Dr. Mary Pauline Jeffery of Vellore, India, also recalls her father's disgust at repeatedly finding people in America with no other conception of missionary work than the image of a missionary with a topee on, standing under the shade of a palm tree with a group of natives squatting around him on the ground. "I had been proud of my father for resenting this," adds Dr. Jeffery—Dr. Jeffery now speaks in 1931.

"Tonight I staged some street preaching, and I am glad I did! I wish it could be done every day of the week instead of on Saturdays. What has happened to me? Have I sunk to the primitive level of the antediluvian missionary?

"But I protest. Ask us to leave the streets and we leave the people of India! India and its masses! Why, jugglers work their magic and charm their cobras before the groups on the streets. Perumal parades in the streets. Boy Scouts drill in the streets. Buffaloes and cows walk in the streets, but people go out to sleep in the streets. Children play in the streets. I have removed fingers, toes, dermoid cysts, and teeth in the streets, and I have almost conducted an obstetrical service in the streets. Shall we take Christ off the streets?"

Flickering torches lighted up the face of a delicate lad, a leper, during one of Dr. Jeffery's recent trips, when she had seen terror-stricken little children prostrating themselves in the dust before the Temple of Kali, pleading for safety from the awful cholera.

"Again the upturned face of little Munniswuamy, the leper, is before me—shall I go on giving him only the ethyl-esters of chalmoogra oil, and nothing more, just because I met him in the streets?"

**On the Road To Pandharpur**

Fakirs wearing long hair, endless beards, and picturesque gay robes and carrying beggars' bowls and queer musical instruments; grandmothers marching along, waving colorful triangular pilgrim banners; all fit into the vivid picture painted by Miss Marycarol Jones of Wai, India, as she views the many travelers to the annual Hindu festival at Pandharpur. "You cannot keep the grandmothers down!" says Miss Jones. "These poor people go to this great festival year after year, seeking for that Higher Power which will give them peace and joy, and return year after year as hungry and restless as they were before they went. We have so much for which to be thankful, but too often we take our blessings and opportunities for granted because we have never striven for them—we have never been hungry spiritually as are the millions in India." More than 70,000 people were at this festival this year, and it was there that the cholera began.

# The Bookshelf

A book of special interest to the Board has just been received, too late for a review to appear in this number. This is *Torchlights to the Cherokees,* by Robert Sparks Walker (Macmillans, $3.00). This account of the Board's first mission to the American Indians is prepared from the original documents and is of great interest, not only to the student of missions but to the student of the beginnings of American history. It will be reviewed in an early issue.

### Africa

*Africa View,* by Julian Huxley (Harper Brothers, $5.00). Professor Huxley was sent out to Africa in 1929 by the Colonial Office to study native education in the four British territories in East Africa. With his training as a biologist he was a keen observer, not only in the field of education, but in all that concerned life in that section. His book offers fascinating and stimulating reading to anyone interested in almost any phase of life in Africa. All his material is set forth with no suggestion of dullness. His word pictures are often full of beauty.

One cannot but be deeply impressed by Mr. Huxley's appreciation of native life and of the inborn ability of even primitive people. Their virility, cheerfulness, adaptability, seem to him to make it difficult to be "too gloomy" about their future. If there is occasion for gloom it is largely on account of the effects of some phases of contact with western life.

Mr. Huxley has no patience with the men who shout for a white man's Africa, but he is equally impatient with those who take for a slogan, "Africa for the Africans." He believes that both whites and blacks are needed there, and that in the development of the native peoples and in their increasing prosperity will be found the only way to prosperity for the territories.

His chapters on "Biology, Empire, and Education," and "Political Issues" make clear the heavy responsibility which rests upon all governments in Africa. The vexing problems of foreign investment, native production for export, native taxation, legislative representation, division of land, forced labor, are dealt with in a spirit of generosity toward the native populations.

As for *native education* in Africa, Mr. Huxley feels that it is "charged with fate" and can be the most important factor in the future of the continent. In general, education should be adapted to environment and "yet give the opportunity of transcending that environment." It should be education that will raise the standard of life and thought—what he calls "biological education," adapted to the needs of the people, and not a superimposed western form. He found both kinds under government and under Christian missions.

As an outstanding example of the educational method he approves he commends the government school at Malangali, Southern Tanganyika, where the chief aim has been to build up a school on the basis of native ideas and native methods, and later to introduce new ideas and better methods gradually and in simple forms which the boys can apply to life when they return to their homes. The students are divided into tribes organized on the true tribal pattern. An elder of each tribe from which students are drawn actually lives at the school and instructs the boys in tribal tradition and history. In buildings, equipment, instruction, native methods have been adopted and improved. In the *agricultural courses,* native and European methods are studied and adaptations made. "Every boy brings his own cow and calf to school and learns improved methods of milking, butter-making and so forth. The result is a great pride in the school stock and a great interest on the part of the parents."

As for *missions*—Mr. Huxley is a keen observer of strength and weakness in that field

also. "Missions have been, are, and will continue to be such important elements in the development of changing Africa that it would be merely cowardly to omit all mention of them." He pays his tribute to the pioneers and points out that in many ways, and rightly so, settled government administration has taken the place of early missionary activities. Yet their influence today is greater than can be reckoned in terms of converts. Through education an immense service is being rendered. Medical missions are accomplishing an indispensable work. But he sees the debit side as well: the sectarian divisions, the schools maintained for the sake of religious propaganda, loss of valuable native customs, the narrow-mindedness of missionaries manifesting itself in many unfortunate ways, but chiefly in teaching "outworn theological prejudices" which retard the enlightenment of Africa.

He recognizes, however, that there are missionaries and missionaries, and he rejoices in the "strong-minded minority" which he hopes may become a majority in time. Missions, whether one likes them or not, cannot be abolished, but "they ought not to lay claim to any privileged position and should guard against developing too solid vested interests. . . . They are de facto a Third Estate of the realm in almost all African territories; let us recognize and regularize the condition."

One result of such recognition should be that definite and high standards should be demanded from all missionaries, just as for those engaged in any government service. To their usual training for medicine, education, or general missionary work, and to their knowledge of the language, he thinks it not too much to ask that they should add special training in the history and geography of the country, in psychology, in social science and anthropology. He makes a plea that missionaries (and Boards?) should think less of impressing the folks at home with "quantitative conversions" and should emphasize qualitative conversions, what he calls "anthropological missionizing."

This book should be widely read by those who are eager to understand Africa today and who care about the future of her emerging people.

MABEL E. EMERSON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**The Words of God in An African Forest:**
The Story of the West African Mission
*W. Reginald Wheeler*

The Secretary for Africa, Presbyterian Board of Foreign Missions, gives us a deeply-interesting document — part history, part personal narrative. The West African Mission has been at work in the Cameroun for a hundred years, and a goodly portion of his engrossing and informative book has to do with the details of Mr. Wheeler's journey to the scenes of its work. Illustrated. $3.00

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*Charles Allen Clark, Ph.D.*

Studies by Prof. Clark of the Presbyterian Theological Seminary of Korea written from thirty years of painstaking research. $2.50

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**Where Day Dawns**
*Maude Whitmore Madden*

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### Missions

*Adventures in Missionary Cooperation,* by Leslie B. Moss (Foreign Missions Conference of North America, $.50). "Hearty and vigorous cooperation, untrammeled with the difficulties of dogma and doctrine, is not only available but a large Christian duty in the face of our present world." "The day when we can safely declare our independence of other Christian groups has long gone by." "The time has come when we should move into this future with more conscious and determined cooperation."

In connection with such earnest appeal the author names certain "elements in a creative program" and suggests practical ways in which new trails can be blazed *together.*

He bases his appeal in no little part upon the remarkable accomplishment in missionary cooperation by the boards of North America during the past thirty-nine years.

We wish sermons might be preached, and papers read, on the encouraging and suggestive message of this little book. If laymen generally could know what has been done at the home base and abroad through the "purposive and continuous activities" of the foreign mission boards of North America, Great Britain and Europe, and of the national Christian bodies in Asia and Africa, with which they are associated, they would be amazed. The Laymen's Missionary Movement might well consider using the book in its work of enlightenment and inspiration.

E. F. B.

### Miscellaneous

*Bible Characters in the Koran,* by John Walker, M.A., M.A.R.S. (Paisley: Alexander Gardner, Ltd., 6/6 net) presents in an accessible form all the Biblical personages mentioned by Mohammed in his Koranic utterances. It is to be remembered that the prophet never received our canonical scriptures. This fact adds to the interest of the volume. A short bibliography, an index to Koran references, and an index to Bible references make the book especially useful.

*1000 New Illustrations,* by Aquilla Webb, D.D., LL.D. (Richard R. Smith, Inc. N. Y., $2.50) is the first new collection of illustrations from his pen in five years. His former two books have sold by thousands and thousands. The author has remarkable insight and sense of homiletic values. The stories are indexed so carefully and painstakingly that the one most needed can very quickly and easily be found. "This book," writes Professor James A. Barkley of the University of Delaware, "will be a great source of power to the clergyman who is endeavoring to interpret the life and teaching of Christ to the present generation. It is a treasure house of illustrations that are of priceless value, not alone to the preacher who is trying to reveal moral and spiritual truth, but to all who are working with human problems.

*Beautiful Gold,* by Robert Bruce Thurber (Fleming Revell, $1.50) is a story of Burma and the title is the name of the heroine, Hla Shway, translated into English. A very unusual romance, for the lovely girl becomes a leper, but is cured before the disease has progressed far. And to this end work together many adventures: the interview with a Buddhist priest who tells her the secret of the fruit of the *kalaw* tree; her dangerous search in the tiger-infested jungle for the rare seeds from which comes "the oil of gladness"—chaulmoogra oil; her rescue from an enraged village by an American explorer who also put her in the mission hospital where at last she received the reward of courage and perseverance and endurance. And—finally—Min Din.

*NOTE.* The following books received will be reviewed or quoted later:—*Jungles Preferred,* by Janet Miller (Houghton Mifflin); *Missions Matching the Hour,* by Stephen J. Corey (Cokesbury Press); *The Story of Agricultural Missions,* by B. J. Hunnicutt and W. W. Reid (Missionary Education Movement); *God and the Census,* by Robert N. McLean (M.E.M.); *The Forest Hospital at Lambarene,* by Albert Schweitzer (Henry Holt); *Social Progress and Christian Ideals,* by James Myers, Howard Jensen, William King, Alva Taylor (Cokesbury Press).

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**The Rural Billion**, by Charles M. McConnell. Unique, stimulating, breathing of the soil. He makes this, more than half of the world, live for us as followers of the Christ of the Countryside. A reading book adults as well as young people must read. Cloth, $1.00; paper, 60 cents.
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## FOR ADULTS

**Leader's Manual for Adult Groups Studying Christianity and the Rural Life of the World**, by Ralph S. Adams, suggesting practical methods and helpful materials for this study. It is based primarily on "The Rural Billion" which was written for young people but found too good for adults to miss. Paper only, 25 cents.
**Agricultural Missions**, by Benjamin H. Hunnicut. The first comprehensive treatment of this modern phase of missionary work, by a real scholar in that field. Cloth, $1.00.
**Christ Comes to the Village**, edited by Mary Schauffler Labaree Platt. Written for women's groups by such well known authors as Eleanor Calverley, M.D., Mabel Ruth Nowlin, Alice B. VanDoren, and E. Stanley Jones, D.D. Excellent for devotional periods. Cloth, 75 cents; paper, 50 cents.

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# Letters From Overseas

### Miss Carolyn Sewall of Tientsin on Country Schools

"The schools we operate in the country have all grown quite remarkably the last few years, especially those just for girls and one interesting school for boys. The latter has been the special care of a pastor who was assigned five years ago to Chinghai, a church practically dead. Now he has 110 boys, higher primary and one year of junior middle, a boarding department for boys from neighboring villages, a budget of $1000 local currency, and a fine reputation. Also he has a growing group of Christians. And his salary represents the only expenditure we have made for that big piece of work. He has managed it all locally, and we have no intention of spoiling that spirit of independence. He does not wish any financial aid in the running expenses of the school, but they do very much need some help on new seats to replace crowded, backless benches, books, maps, and similar school equipment.

"I want to write especially about the Nan Meng Industrial School for Girls. A year and a half now we have been going, and I am so happy with results. Everywhere the type of school we are trying to develop meets with approval. It certainly meets a very definite need. The school is not large, but I am not in a hurry about that: the girls can receive so much more careful, individual attention with a small group. Miss Ch'eng, the head teacher, is our best-


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trained evangelistic worker and there have been requests for her to 'come back into evangelistic work,' but she considers, and so do I, that she has never left it, and where she is constantly with the girls she can accomplish more than she might be able to do in the short visits that touring means.

"Under Mr. Hunter's direction we are going to start poultry raising. Last year cabbages and sweet potatoes from our gardens helped out with the school table way into the late fall and even winter. It is difficult to find suitable industries as we want to make products that have a home market. Knitting meets that condition very successfully, and to my pleased surprise the girls had all they could do last winter to fill local orders. I think our foreign-style dresses for children, our simple styles for summer, are what we will specialize in for the output of our Singer machines, a gift from Worcester friends. Also I have a knitting machine, another new gift."

### Mr. Richard S. Webb of Dondi, West Africa Makes Outstation Trips

"Many times during one journey we were running the motorcycle in paths where the grass was higher than our heads. It is striking to see hundreds of black faces looking at you where a few minutes before there was nothing but tall grass. The natives come running through the grass screaming 'The white man has come!' Their custom is to throw leaves in your path to show their joy when you come to their villages.

"At the five communion services that I have attended I have witnessed from four to ten babies being dedicated and from ten to thirty-five adults being baptized. To see the results of the Holy Spirit working in the hearts and lives of the natives is simply wonderful. We have often said we wished people at home could see just what is being accomplished by their gifts and prayers. They would be amazed at the reverence the natives have for the communion service as well as at the manner in which the pastors and elders conduct it.

"The last trip was on Sunday—a great day for us: every minute was taken. I spoke a few words in the native language at one service in the afternon, and the rest of my speech was


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With the approaching fall season we are again reminded of the clubbing offer extended to our readers last fall, which was accepted by hundreds of subscribers. We extend the same rates and conditions again this year, for our main purpose is to work together for all the good causes in which Congregationalists and Christians are interested, and to extend more widely the reading of these excellent periodicals published for both religious groups, and further, to save money and bother for the individual subscriber.

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interpreted by Dr. Tucker. Before the services that night he and I visited the little fires around the village. One group had come from a distant outstation for the communion service; in all there must have been fourteen or fifteen groups. They sang songs alternately till far into the night: since I was a new missionary they all wanted to sing for me.

"It was interesting to see how anxious the people were to have us visit their villages. In many cases they had built roads three to five miles long, including several bridges, in order that we might drive in (by auto). On arriving we would first go to the place of worship; the horn was used to announce our arrival. The people would leave their fields or their pots of mush at the sound of the horn any hour of the day. How willing and anxious they are to hear the Old Old Story of Christ and His love!"

## Our Stamp Corner

Here appear the old and the new. The old bears the inscription, The British South Africa Company, and is representative of the 1913–17 issue. Until 1923 The British South Africa Company controlled this entire region of Rhodesia.

In 1923 The British South Africa Company ceded all its rights to the British Crown, and the following year Home Rule was established in Southern Rhodesia. Since then Southern and Northern Rhodesia each have had their own stamps. That of Southern Rhodesia is the one shown. It, too, is representative of the 1923 issue, the same face being used for all values. Both the old and the new carry the picture of King George's face. There is very little difference between the African tribes in Rhodesia and the neighboring territories. All belong to the Bantu tribe, but with many divisions, each having their own dialect and local customs, though some customs, as for instance belief in witchcraft, are prevalent in all.

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## THE 1932 YEAR BOOK OF MISSIONS

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**Wouldn't you be interested to know** what kind of work your friend is doing, what his associates are doing, and how they are fitted for their work by education and experience? The **biographical sketches** in the Year Book have made a great hit.

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# Personalia

Mrs. Henry C. McDowell of Galangue, in this country on furlough, has submitted for her Master's degree from Hartford Seminary a study of The Educational and Recreational Features of Umbundu Culture which has elicited much favorable comment from all circles interested in anthropology and native cultures.

Dr. A. M. McMillan, now on his way to Galangue, West Africa, received on September 31 his doctorate from the Medical University in Lisbon. He is the first Negro to accomplish this and the first missionary physician to do so since the standards of the university were raised. His M.D. in America was earned at Meharry Medical Institute in Nashville, Tennessee; he practiced medicine in Omaha, Nebraska, some years, and was elected to the State Legislature of Nebraska.

Miss Louise Clark, R.N., who was nurse in the mission hospital at Gaziantep, Turkey, from 1917 to 1924 and since 1929 nurse in Green Memorial Hospital, Manepay, Ceylon, was married July 28 at Bexhill, England, to Charles Ellis Bingham, of the Public Works Department, Colombo, Ceylon.

Rev. William Q. McKnight of Sendai, Japan, is touring missionary for twelve of the seventeen Kumiai churches in the Tohoku district, and is treasurer and director of the Tohoku Newspaper Evangelism Office, giving much time to the details of that effective work. Mrs. McKnight gives her afternoons to classes and church work.

Rev. Earl C. Fry of Utsonomiya is the only foreigner residing in that city of 70,000, the capital of Tochigi Prefecture, classed by

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## By B. B. Geyer

This is a true story. I know this man personally. I know of the folks he has helped. I know of widows with children to support who thank him for their incomes. I know of men who lost their jobs but are now making more money than ever before. Yes, I know of literally thousands of folks to whom this man's idea of doing business is a god-send.

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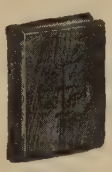

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Japanese Christian workers as the most difficult province in the empire. In its eastern half there are 450,000 people among whom there is almost no Christian work except that of the former Christian (now Kumiai) churches and their outpost villages.

Rev. and Mrs. Clark P. Garman of Tokyo have been in the United States, Mr. Garman completing a year at the Ohio State University, most of the course having been in the Department of Sociology. In January he became business manager of the Christian Literature Society of Japan. He has been engaged in newspaper and correspondence evangelism since 1916.

Rev. and Mrs. Clarence F. McCall, formerly under the United Church Missionary Society in Japan, were appointed missionaries of the American Board in 1930, went to Niigata in September, were warmly welcomed, and have already taken their place in prefectural Kumiai leadership. They have been invited to six of the churches, besides making monthly tours to five other pastorless groups of Christians.

Miss Martha R. Stacy of Ishinomaki is the only single woman on the active evangelistic missionary list of our mission in Japan. The outstanding work of the past year in that city was the building of a combined church, parsonage, and missionary apartment, which was dedicated in September, 1930, and has been in constant use since; Sunday school attendance has doubled. Besides her church work Miss Stacy has English classes, cooking classes, a Sunday school class, gives organ lessons, and keeps open house for girl guests.

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Japan to substitute for Miss MacCausland in Kobe College, has since the merger of the missions stayed on as teacher in the Academy. She carries on a social work among them as well.

# The Chronicle

COMMISSIONING

September 13. At the Second Congregational Church, Dorchester, Massachusetts, Miss Betty Irvine Taylor, Madura Mission. Address: "Answering India's Call," Miss Mabel E. Emerson, secretary for India; Welcome to the Field: Rev. Charles W. Miller of Pasumalai, India; Presentation of Commission: Miss Emerson; Prayer of Consecration: Rev. Vaughan Dabney, minister of church.

FURLOUGHS AUTHORIZED

August 25. Miss Edith Curtis of the Japan Mission, beginning in the summer of 1932.

August 25. Miss Laura Cross, Miss Gertrude Kellogg, Mr. James H. McCann, Rev. and Mrs. Frank Rawlinson, Rev. and Mrs. James A. Hunter, Rev. and Mrs. H. W. Robinson of the North China Mission, beginning in the summer of 1932; Mrs. Watts O. Pye of the North China Mission, beginning in the spring of 1932.

September 15. Miss Bertha K. Smith of the Madura Mission, beginning immediately.

SAILING FOR THE FIELD

September 22. From New York, Rev. William L. Nute, returning to the Near East Mission.

ARRIVALS ON THE FIELD

August 24. At Istanbul, Turkey, Miss Dorothy G. Blatter and Miss Gladys G. Perry, joining the Near East Mission.

ARRIVALS FROM THE FIELD

July . In New York, Mr. and Mrs. Carl C. Compton of Salonica, Greece, Near East Mission.

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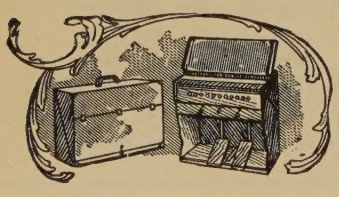

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August . In Victoria, B.C., Dr. Walter H. Judd of Shaowu, China.

August 5. In Seattle, Miss Martha Wiley of Foochow, China.

August 13. In San Francisco, Miss Abbie G. Chapin of Paotingfu, North China.

August 17. In San Pedro, California, Miss Fanny E. Griswold of Maebashi, Japan.

August 17. In Boston, Miss Annie E. Gordon of Athens, Greece, Near East Mission.

August . In New York, Miss Helen Dizney and Miss Gladys M. Williams of Taiku, North China.

August 30. In Boston, Rev. Frank Cary of Otaru, Japan.

August . In New York, Miss Helen Lamont of Kobe, Japan.

August 22. In New York, Rev. and Mrs. David S. Herrick of Bangalore, India.

August 27. In New York, Mrs. L. Curtis Guise of Madura, South India.

August 28. In New York, Mr. and Mrs. K. R. Brueckner of Adams, South Africa.

September . In New York, Miss Constance Buell and Miss Ruth E. Van Kirk of the North China Mission.

September 15. In New York, Rev. and Mrs. Stephen P. Hieb of Sholapur, India.

September 18. In New York, Rev. and Mrs. Frank T. Meacham of Chikore, Rhodesia, East Africa.

BIRTHS

July 7. At Durban, South Africa, a daughter, Julia Esther, to Rev. and Mrs. Norman L. Rice of Mapumulo, South Africa.

September 3. At Cagayan, Philippine Islands, a daughter to Dr. and Mrs. M. J. W. White of the Philippines Mission.

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